

The
**CHRISTIAN
CENTURY**
A Journal of Religion



Liquidating the World War

An Editorial

Why I Am Not a Christian

By Reinhold Niebuhr

Shall We Nationalize Truth?

An Editorial

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EDITORIAL

UNIVERSAL RIDICULE has greeted the Russian proposal before the disarmament conference at Geneva. M. Litvinoff, head of the Russian delegation, made to the league preparatory disarmament commission the simple suggestion that, if disarmament was really desired, all the nations disarm totally within the next four years. Russia, he declared, would gladly destroy all her land, naval and air forces, provided the other nations would do the same. And the result was an incredulous silence, followed by many smooth words meaning nothing. "The much-heralded soviet offensive spent its force today against the suppleness of the skilled diplomacy at the service of the league of nations," cabled the correspondent of the New York Times in a dispatch that was more revealing than he dreamed. As a matter of fact, the nations whose diplomats slid out of the embarrassing situation created for them by this proposal of real disarmament are not done with the Russians yet. Unless we are greatly mistaken, the proffer of M. Litvinoff will

echo for a long, long time. Naturally a press that has been preaching the untrustworthiness of Russia for a decade dare not regard this proposal in any other light than as a bluff. But there are considerable elements in every continental nation which will not regard it as a bluff. They know that Russia has everything to gain and nothing to lose by a policy of universal disarmament, for the hope of working out the present soviet experiment rests largely on the continuation of peace. And they know that the excuse which has always sufficed to explain the inaction of other governments in moving toward disarmament has been the presence of an armed Russia with its menace to "security." Now Russia proposes to remove the menace. The rest of the world treats her proposal as utopian; not to be seriously considered. But she has put a burden of proof on what she calls the capitalistic states that will disturb them increasingly as the months pass.

Mr. Capper Will Present A Treaty

IT IS ANNOUNCED that one of the first resolutions to be presented in the new session of congress will be fathered by Senator Arthur Capper, of Kansas, and will call for an extension of the Briand proposal to "other like-minded nations." This Capper resolution, as it is summarized in the press, after hailing the Briand proposal with joy, contains three definite policies to be subscribed to by the United States. The first extends the outlawry of war which is sought between this country and France to other nations, which means, specifically, Great Britain, Germany, Japan and Italy. The second gives the adherence of the United States to a definition of an aggressor nation. The third pledges the United States to a series of treaties under which all aid would be refused nations which, by the tests involved in the second Capper proposal, indulge in aggressive war. Mr. Capper's definition of an aggressor nation as one which "having agreed to submit international differences to conciliation, arbitration or judicial settlement, begins hostilities without having done so," varies but little from the definition of the luckless Geneva protocol that, as Lloyd George remarked, was conceived "to make war inevitable." It is interesting to see this resolution coming before congress immediately after President Coolidge has announced his belief that any treaty outlawing war threatens to abridge the constitutional powers of congress, and that any attempt to define an aggressor nation under modern

conditions of warfare is foredoomed to failure. It is evident that, even in the regular sections of his party, the President is not being given unhesitating obedience when it comes to questions of international policy. And the incident reveals the chance which the Briand proposal has, despite white house opposition, for adoption. If the churches maintain their support of this suggestion without wavering there is no reason why favorable action in the senate cannot be secured.

Again, the Myth of An Aggressor

PRESIDENT COOLIDGE is in a strong position when he attacks the proposal, now endorsed by Senator Capper, for some sort of international definition of aggressive war and agreement to joint action against aggressors. Here Senator Borah supports him as completely as, in his expression of fears as to the constitutionality of the outlawry treaties, he refutes him. And it is significant that a newspaper as fully implicated in the effort to induce the United States to seek peace by the Geneva route as is the New York World should have likewise agreed that there is nothing but disappointment and ultimate tragedy in any scheme to discover and punish aggressors. As the World points out, the effort to define aggression and guarantee action against aggressors is supported only by the European nations which came out of the peace conference of Versailles with a treaty that gave them what they wanted, while it is looked on suspiciously by the nations which realize that the territorial and economic awards of that treaty will some day require readjustment. "Substitute the word 'revision' for the word 'aggression,' and the words 'maintenance of the Paris treaties' for the word 'security,' and you have the real meaning of this interminable debate," says the World. "France and her allies wish to be secure in the maintenance of the Paris treaties, and they would like to persuade the whole world that a nation demanding revision of those treaties is the aggressor." The Christian Century has already dealt at length with this "myth of an aggressor nation." It does not believe it possible, under modern conditions, to devise any method for telling, with infallibility, who the aggressor is in the sort of disputes that lead to war. It believes that the Briand proposal provides a practical first step toward the outlawry of war, but it trusts that, in the interests of that proposal, it may not be saddled with any "aggressor nation" clauses, which would justify its defeat.

Trying to Put Sanity Into Athletics

A PLAN designed to diffuse the too concentrated interest in football has been adopted by the University of Michigan and recommended to the favorable consideration of other large institutions by the athletic directors and faculty representatives of the "big ten." The plan is very simple—to have two teams instead of one and to carry out a double schedule, so that each week during the football season there will be a game on the home grounds and one elsewhere. The merits which are seen in this system are that it will prevent the migration of vast throngs of undergraduates to the out-of-town games, that it will increase the

number of students who participate in athletics, and that it will diminish the exaggerated importance which is now attached to the fortunes of a single team which is conceived to be the sole custodian of the honor of the institution. Opinions differ as to the extent of the actual evils incident to the journeys of students to distant games, but the mildest statement from any of the academic and athletic executives is that they constitute a problem. They are all of that. The number of students who take part in athletics is already greater than most people realize, because public attention is focused on crucial events in which two teams are compassed about by a great cloud of witnesses. At a recent game in Chicago, where twenty-two players contended in the presence of 117,000 spectators, the ratio of observers to participants seemed rather excessive. But taking a whole season through, a good many students get a chance to take more than a spectator's part in athletics. However, twice as many teams would mean that this number would be still further increased. And if each institution is represented by two teams of coordinate dignity, obviously no single game can be quite so decisive or the occasion of quite so much excitement. This may tend to reduce the hectic excitement over athletics to saner proportions, but it must be admitted that the American temperament sets great store by these moments of supreme crisis in games. It likes to put every egg it can collect into one basket, and then watch that basket.

The Younger Generation And Prohibition

IT IS TO BE HOPED that the officers of the anti-saloon league and other dry organizations will give heed to the warning uttered at the Washington convention by Stanley High. Mr. High appeared on the program at a general rally during which some grandiloquent reference was made to the way in which the youth of the nation would support prohibition to the end. And thereupon, as one who probably knows as much about the thinking of youth as any American, he proceeded to tell his dry auditors that their reliance on youth has wobbly foundations. Reminding them that many adults support prohibition because of their bitter recollection of the saloon regime of the past—a recollection which is not present in youth's thinking—Mr. High went on to show that this "survival momentum" will not carry prohibition enthusiasm far beyond the present generation. He said that to thousands of young people it appears that "the methods by which the prohibition law has been maintained have threatened to establish evils greater than those which it was designed to destroy. Prohibitionists act, say these young people, as though there were only one issue before the people; as though it were safe to compromise on other issues in order to advance the interests of this particular one." Then Mr. High went ahead specifically to point to the scandal of the political dry, and to declare that "prohibition will be stronger, not perhaps with this generation, but certainly with the next, if the dries make it plain that honest wets in congress are preferable to dishonest dries." Of course, this was only a speech. But it was a speech outlining a real situation. Dry strategy is badly in danger of winning a few immediate fights, but losing the war. The younger generation is not convinced that the current brand

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of prohibition is worth the sacrifice of all other political and moral values. A dry leadership that recognizes this is badly needed.

Tending Toward a Referendum

GOVERNOR SMITH has at last spoken on prohibition, and the cause of honesty in politics gains thereby. That the governor is a wet is common knowledge. His wetness is supposed to be his strongest asset in certain urban sections. But since his nomination in 1928 became more likely, certain of his advisers, hoping to recommend him to the dry liberals of the west, have induced him to say nothing about prohibition. The silence on this issue at Albany has become almost as thunderous as at the white house or in the haunts of Hoover, Hughes, Lowden and the other republican hopefuls. It has been a strange role for the candid governor, and now that he has discarded it he must feel an infinite relief. Taking as his text a resolution by a county league of women voters against nullification by public officers—the dry law was not named but was certainly in mind—Mr. Smith proceeded to tell the women voters of New York his attitude toward the whole question. While the law is the law, and he is the public officer responsible for its enforcement, he will sustain the law to his fullest ability. But he stands for the right of all citizens who do not like a law or a part of the constitution to organize to secure repeal. It is hard to find any fault with that position in the abstract. And it makes the chance much larger that at least one candidate in the approaching presidential election will occupy a perfectly clear and honest position on this liveliest of all national issues. If Al Smith is nominated, the democrats will offer the nation a leader who avowedly does not believe in the Volstead law, who will do what he can to secure a change in that law, but who will observe his oath to enforce that law as long as it remains in force.

Specific Charges Versus General Denials

WHEN ONE CONSIDERS how difficult it is for the ordinary citizen to get a clear idea of what the United States government is doing with and to the quarter of a million Indians who are its wards, one may be grateful that we have no mandates in remote regions of the earth where control would be, if possible, still more arbitrary and the facts still more difficult to ascertain. Some months ago the Churchman published an article by Rev. Irwin St. John Tucker containing a severe indictment of the Indian bureau based upon the report of the Indian commissioner himself and the sworn testimony presented to the senate committee on Indian affairs last February. Commissioner Burke is said to have been present when this evidence was given to the committee, but he did not reply at that time. Subsequently the commissioner published a reply to the charges in the Churchman, and still later the Episcopal missionary bishops in the Indian areas issued a manifesto denying the charges and defending the bureau and the commissioner. To a reader of this considerable body of material, the most significant fact is that, omitting rhetoric, many of the charges

are specific while the denials are general. We find nowhere any denial of such statements as these: "The commissioner of Indian affairs has under his absolute control \$90,000,000 in money and securities and \$1,650,000,000 of Indian property, according to his own report, which he administers and as guardian he reports to no court, can be questioned or disciplined by no court. The Indian makes a will—Commissioner Burke can amend or nullify it." "On reaching the age of six every Indian boy and girl is subject to be taken from his or her family—if necessary by force—and sent 200 or 1000 miles away to an Indian boarding school. These schools are overcrowded exactly 38.5 per cent above their utmost possible capacity, as stated by the bureau. There is every possible condition to facilitate the rapid spread of disease, particularly tuberculosis." "The death rate among Indians has increased 48 per cent in four years. The Indian tuberculosis death rate is six times the white death rate." "The Indian bureau in 1926 actually requested congress to reduce the appropriation for health and medical work among the Indians." "The Indian property is being dissipated at the rate of four per cent each year through actions exclusively by the official guardian and not by the Indians." "The Navajo nation was informed that the bureau recommended and congress had voted to appropriate \$100,000 from their tribal fund to build a tourist bridge which is forty miles away from the nearest habitation. Simultaneously the Christian Pimas, who are dying at five times the white death rate, are taxed \$100,000 for a tourist bridge with decorative electric lights to connect Phoenix with Tucson." These specific statements are not to be answered by sweeping assertions that they are "malicious, libelous, and defamatory."

Oratory to the Aid of Outlawry

ANATIONAL COMMITTEE has been organized, under the chairmanship of Hon. Philander P. Claxton, former United States commissioner of education, to sponsor and promote a series of oratorical contests on the subject of the proposed treaties looking toward the outlawing of war. Local committees in communities, churches or other small units, may organize themselves and hold bronze-medal contests. The winners of these will compete in silver-medal contests. A gold medal will be awarded to the final winner in each state, and there will be large cash prizes awarded by a national board of judges for the best three written speeches submitted. Applications for commissions to act as supervisors of local contests and requests for fuller information should be addressed to the secretaries of the organization, Sidney L. Gulick and Arthur Charles Watkins, 532 Seventeenth St., N. W., Washington, D. C. The purpose of these contests, obviously, is to stimulate among young people the study of world peace.

Toward the Understanding Of Mexico

ALL THINGS seem to move toward a better state of mind between this country and Mexico. Women representing twenty-two American nations recently dedicated a Pan-American room in San Antonio, under the auspices of

the Pan-American round table of that city. The Mexican delegate was Señora A. P. Cariello, wife of the consul in New Orleans. Several states of the republic of Mexico were represented by their own women delegates, as were also Peru, Chile and Cuba. Other Latin-American lands had spokeswomen present and greetings were received from most of the countries on the two continents. The room is decorated with designs that symbolize the culture of all the peoples of the western hemisphere and the flags of all the nations are entwined. The round table is devoted to the discussion of Latin-American problems and to an exchange of ideas and civilities. It is hoped that many cities on both sides the Rio Grande will follow the example of San Antonio. The contact of the two types of culture will create breadth of feeling and of tolerance, and will help to overcome the irritations bred by provincialism and selfish economic interest. Mexican officials are arranging to stimulate the visits of citizens of this country through publicity regarding places of interest and by the extension of courtesies that will make travel easy and profitable. The moving picture interests are now making films that cast Mexicans as heroes and that celebrate dramatic episodes in the life and history of that country. The portraying of the Mexican as a bandit and villain should stop; it has already begotten a reaction that demands films for Mexican exhibition that make the gringo the villain. The opening of direct telephonic communications between the two countries, the plan to establish an air mail line, the work of building the great international highway, and the new state of mind induced by Dwight Morrow's way of approaching his task as ambassador, all prophesy a better state of mind on both sides the boundary line. In contrast Mr. Hearst has only made himself a laughing stock with his recent yellow journalistic adventure.

Shall We Nationalize Truth?

PARTISAN THINKING has become the most contagious and deadly disease of this generation. It appears in many forms—nationalistic thinking, sectarian religious thinking, political party thinking, class-conscious social thinking. All are produced by the same bacillus and are symptoms of the same fundamental disorder. Knowledge and intelligence tend toward the production of agreement when adverse influences of prejudice and interest do not prevent. Thus in the field of pure science there is neither partisanship nor national limitations. Astronomers and bacteriologists can quite easily take a purely objective view of the facts which constitute the fields of their researches. But there are other fields of scientific activity in which are involved consequences or implications which touch the pride or the prejudice or the advantage of particular groups. History, economics and political science are seldom studied with the same scientific detachment from personal and partisan interests that characterizes the work of chemists and physicists. And yet the progress of knowledge and the advance of intelligence go limpingly until precisely that end has been attained.

During the war not only did the actual combatants cherish reciprocally contradictory ideas as to what they

were fighting for and the justification of their attitudes, but learned savants and famous professors of law, history and political science equally reached conclusions favorable to their respective parties. Yet the questions at issue had to do largely with facts, and science is supposed to be capable of discovering facts. But in proportion as science became patriotic it ceased to be scientific, and there was a reversion to the discredited method of the scholastics of the early middle ages who conceived their function not as the discovery of truth but the invention of arguments in support of what had been authoritatively declared to be true.

To a great extent the same process has continued to be in vogue with reference to the question of war guilt. It was one of the best known of American historians who, when asked what bearing he thought the recently published documents had on the determination of that question, replied that he did not think it wise to undertake "to revise the judgments which had been forged in the heat of war." An amazing statement, which would be considered incredible in fiction, but which was uttered in all solemnity, as though the heat and passion of war constituted an ideal atmosphere through which to discern the truth. The fact is that such an "historian" might as well have confessed in so many words that he considers an edifying partisan legend more desirable than the truth. If intellectual leadership can stultify itself with such a pronouncement, it is not surprising that those who have no established habit of scientific thinking and dispassionate judgment continue to think with their prejudices rather than with their brains and to base their conclusions upon their personal and group interests rather than upon facts and reasons.

The international committee of intellectual cooperation, which was organized shortly after the war and reorganized on a larger scale two years ago, with a permanent staff and headquarters in Paris, represents one serious effort to internationalize intelligence by promoting cooperation among the scholars of all nations. Much of its work has, very wisely, been devoted to subjects which have no emotional implications and which involve no nationalistic interests. It has been no small achievement to restore the mechanism of international scientific cooperation even with reference to the most neutral and unexciting themes. But such an accomplishment, significant and heartening as it is, leaves much still to be desired. An insane nationalistic and racial pride still operates to prevent the functioning of the rational processes in matters of history, economics, and political science.

The most conspicuous and disgraceful illustration at the present moment is, of course, the one that is closest home—the effort of Chicago's Gilbert-and-Sullivan mayor to have American history re-written in terms consistent with his own brand of patriotic emotion, or, to speak more accurately, that brand of patriotic emotion which he conceives can be most readily capitalized for his present political purposes. However insincere and demagogic the appeal may be, any degree of success that it may have is predicated upon the existence of a large body of prejudice which can readily be mobilized for the prevention of thought and the perversion of judgment. No slightest suggestion is made that the Chicago censor librorum shall engage in any research, either personally or by proxy, to determine what is the truth about

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those disputed matters of history. The field of his investigation is limited to an inquiry as to whether or not certain books make statements which are displeasing to patriotic pride.

The "Nordic Guard of California" is an organization which, judging from the bulletins which it sends out, is devoted to the promotion of racial prejudice. One recent bulletin is chiefly devoted to a full account of a lurid criminal episode in which the two leading villains were an Italian and a Greek, if their names may be taken as an indication of their nationality. (When one remembers, however, that MacMahon was a Frenchman, O'Higgins a Chilean, and the late Charles J. Bonaparte an excellent American, one is moved to require a little more evidence of nationality than a name.) Now there is no doubt but that there are serious social problems growing out of the sudden transplantation of great blocks of foreign population to our shores. But no progress whatever can be made toward the solution of those problems by fomenting an indiscriminate hatred of foreigners, or by substituting for a systematic study of the causes of crime and the means of its prevention the citation of isolated and selected cases in which some man with a foreign name has been guilty of a heinous crime. Such a course reveals the very opposite of intelligence and good faith. It is a stupid effort to rationalize one's own prejudices and, ultimately, to determine policies of governmental action not on the basis of scientifically ascertained facts but on the basis of a foolish racial pride and an assumption of group superiority.

There would be an embarrassing superabundance of materials if one were to begin to cite illustrations of the operation of the same principle in the fields of economics, industry, and religion. How many people consider a tariff law with reference to any thing except its effect upon their own financial condition? How many can think through a question of wages and dividends except in terms of their own interest? How many can free themselves from immediate social pressures when they undertake to form an opinion in regard to a religious doctrine or a religious organization?

To require that a man should do his thinking in a vacuum, wholly detached from his own milieu and experience, would of course be entirely unreasonable. The human mind simply does not work that way. But to make this an excuse for nationalistic and partisan thinking would be to say that man is not a rational being at all. Even the astronomer, observing a transit of Venus and trying to press a key at the very instant when the planet touches the limb of the sun, has his personal equation for which allowance must be made. But the existence of that personal equation, which is the measure of his own habitual inaccuracy, would be no excuse for falsifying the report of a sidereal event to make it agree with his own watch; and something like that is what a considerable proportion of men do when they attempt to think about matters in which their emotions are involved.

It is vitally important, at the present moment, that men should cease to permit their thinking to be determined by nationalistic prejudices and loyalties. It is neither necessary nor desirable that loyalty, either to the nation or to those

smaller groups to which men owe a proper allegiance, should be diminished. These loyalties need to be both purified and intensified. But above all they need to be made more intelligent. And in proportion as they become more intelligent, they will cease to allow scientific questions to be clouded by party prejudice and self-interest and to utilize emotions as a substitute for facts and reasons.

Liquidating the World War

A PROPOSAL for world peace, resting upon a vast financial foundation, was given to the world last week by Mr. S. O. Levinson in the pages of the Chicago Daily News and the New Republic. It gathers under one scheme the German reparations, the interallied debts, the allied debts to the United States, and the outlawry of war, and undertakes to solve them all as interdependent elements of a complex but single problem. With a stroke of genius Mr. Levinson offers a colossal but—as the best minds against whose judgment it has been tested declare—a practicable way out of the economic insolvency with which the war has overwhelmed the nations.

The author of the plan has come to fame in international affairs as the author of the proposal to outlaw war. An attorney of wide experience in the reorganization of insolvent industrial and railroad corporations, Mr. Levinson approaches the world situation as he would approach a tottering business enterprise which had called upon him for professional aid. In such circumstances he asks, What are the obligations? What assets are available? Where is credit needed and how can it be established? With all the facts before him he then calls in all debtors and creditors and interested bankers and elaborates a plan which offers the maximum of satisfaction for every interest involved, and sets the business going again under its own control and with a new prospect of success. For thirty years he and his legal firm have rendered this kind of professional service to many of the largest business corporations in the country.

When, ten years ago, the idea of abolishing war by outlawing it was first put forward by a man so trained to hard-headed dealing with actual conditions, it was first felt in business and professional circles that Mr. Levinson had stepped out of his realistic role and assumed a romantic part which was quite incompatible with his professional habits. But gradually the best minds engaged upon the problem of world peace have come to see that the outlawry proposal is the one radically realistic procedure against war, and that all schemes which fall short of making war an international crime are themselves the dreams of romanticists. In approaching the fiscal and economic aspects of the world situation consequent upon the war, Mr. Levinson's plan speaks the language of sound and well understood business procedure. As a result his proposal of a financial pathway to world appeasement and peace is meeting at once the most enthusiastic support of bankers and business men whose habits of mind enable them to grasp immediately the significance and far-reaching effects of its provisions.

The fundamental principle of Mr. Levinson's plan is to reduce the whole network of reparations and international debts to the basis of a present cash settlement and for an

international consortium of bankers to bond Germany for the amount necessary to wipe out all reparation claims and all international debts. Mr. Levinson computes the cash required for this purpose as six billion dollars—an enormous sum, but in light of the far-reaching effects of worldwide appeasement and quickened economic activity, not impossible to secure. He would have the German reparations fixed at this cash figure instead of leaving them indefinite as at present, and would have Germany use the loan of six billion dollars in such a way as would fully discharge all reparation claims and wipe out all allied and interallied debts.

How can such a sum be used to gain this end? Mr. Levinson would have the United States accept four billion dollars as a cash settlement of the five billion dollar "present worth" of all allied debts due us, whose payments on the present basis extend over a period of sixty-two years. In return the United States would cancel all these debts—those of Britain, France, Italy, Belgium, and the others, eleven countries in all. Great Britain has already, in effect, indicated that she would cancel all allied debts due her if the United States would cancel the British debt. This would relieve France and Italy of debts to Britain amounting to three billion and two billion dollars respectively. All other existing interallied debts would be cancelled. After paying to the United States four billions plus the two hundred millions originally loaned Germany for the launching of the Dawes plan, Mr. Levinson would have the major part of the balance of the loan used to satisfy the reparation claims of Great Britain, France, Italy, and all other allied nations.

As an integral part of the plan, Mr. Levinson proposes that the nations involved should give pledges renouncing the use of war for sixty-two years, and open this agreement to Russia and Japan and all other nations not involved in the financial settlement. Sixty-two years of peace! A truce of God! Instead of sixty-two years of economic servitude and consequent friction and ill will and strife, Mr. Levinson proposes sixty-two years of peace under conditions of such good will and appeasement as the world has never known. During that period the institutions of permanent peace could be effectually developed and established. The war system thus once derailed from civilized procedure could never be gotten on the track again!

The whole plan is condensed by its author in the following summary:

World loan to Germany.....	\$6,000,000,000
Interest rate $5\frac{1}{2}$ per cent per annum	
Sinking fund $1\frac{1}{2}$ per cent per annum	
(Sinking fund, kept alive, will pay off entire principal in twenty-eight years.)	
Pay off lien of Dawes plan reparation loan	200,000,000
	\$5,800,000,000
Pay U. S. in compromise and discharge of all war debts owing to her	\$4,000,000,000
Pay U. S. in repayment of cost of American army of occupation 1919 and 1920	250,000,000
	\$4,250,000,000
Balance.....	\$1,550,000,000

One minor item in the calculation is that of two hundred and fifty million dollars due the United States for the ex-

pense of our army of occupation after the war. Mr. Levinson believes the principal of this debt should be paid out of the German loan. This would leave a total sum of \$1,550,000,000 to be distributed among European nations in accordance with their claims for specific reparations and the requirements of their economic and fiscal needs. An editorial in the Daily News, which is throwing its enormous influence behind this proposal, suggests that the sum of perhaps \$800,000,000 should go to France for this purpose. Obviously the distribution of the remainder among the European claimants would work miracles of appeasement and economic recovery.

The two questions which will immediately arise in the practical reader's mind are, Can Germany carry so large a loan? and, Where can the required sum of six billion dollars be found?

A moment's consideration will convince one that German bonds issued to secure such a loan, under the conditions of the Levinson plan, would be gilt-edged. In the first place it must be borne in mind that Germany's national debt after the consummation of this plan would be only six billion dollars. Under the Dawes plan Germany is paying during the current year about \$437,000,000 on reparations. Next year the payments are increased to \$625,000,000. Grave doubt exists in the minds of economists whether Germany will be able to meet its increasing obligations under the Dawes plan after this year, particularly in view of the indeterminate period for which the obligation is to continue. But the Levinson proposal involves a five and one-half per cent interest rate and one and one half per cent for a sinking fund, a total of seven per cent on six billion dollars, a total of \$420,000,000 per annum—a feasible sum for Germany to pay.

As for the possibility of selling so large a bond issue, Mr. Levinson hits the nail squarely on the head when he confesses his faith that "a loan of such magnitude, easily possible in war-time, when loans are necessarily precarious, could be negotiated in peace-time, for constructive purposes, when the safety of the loan is beyond question." With the loan approved and its conditions accepted by the governments of Europe and the United States, and with universal appeasement and peace in prospect, the fountains of national loyalty and humanitarian feeling throughout the world would be so opened up that the nations would absorb their several quotas of Germany's bonds not only with ease but with enthusiasm. What a really spiritual experience it would be! Who would not like to see brought into play something like the elaborate machinery by which the nations sold their war bonds, only now to be operated for the selling of bonds for peace! What could mark more signally in world psychology the fact that we had passed out of an era of war into an era of peace than an international bond-selling crusade using instead of the slogan, "Buy a War Bond!" the thrilling slogan, "Buy a Peace Bond!" Such a bond issue would command not only the regular agencies and channels of investment but every agency and organization of public morale—chambers of commerce, Rotary clubs and kindred clubs, women's clubs, lodges, public schools, and the church of Christ itself. Think of our theaters stopping their performance for our four-minute men to urge the audience to buy bonds for world peace! Think how our churches, now looking back with shame in their hearts upon

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their hectic activity in selling bonds for war, would rejoice at the opportunity ten years after the war to sell bonds for peace!

It sets the blood tingling. It kindles a fire in the dullest imagination. One cannot help recalling that this stupendous peace proposal comes to the world at the Christmas season of 1927, nine years after the close of the war. We fought that war with the object of putting an end to war. The war we fought was lost—at any rate, it has not yet been won. A year ago, without knowing at the time how to answer our own demand, *The Christian Century*, declaring against a policy of cancellation of the debts, published an editorial entitled, "Make the Debts Win the War!" And now Mr. Levinson shows America how the war we fought can be won by this universal liquidation not only of debts and reparations, but of hatred and ill will, and threatened strife.

Is it too high a hope to expect that these Christian nations, ten years after their bloody conflict, will be celebrating the Christmas of 1928 by a vast international crusade to enlist the people's investment in the bonds of peace?

The Thermos Bottle

A Parable of Safed the Sage

THERE IS A CITY in which dwelt folk who, however misguided, thought that there ought to be within it a Lecture Course. And one of the Honourable Men of that City wrote unto me saying:

Great and Venerable man, Come unto us and lecture, and we will pay thee thine Expenses and an Hundred Shekels.

And I went.

And I was entertained in the home of Excellent People.

And in the Room where they appointed my Sleeping, they had a Table and a Chair and maybe more than one, and a Bed, and a few Choice Books, and a Desk whereon a man might write, and Towels that were not made of Sheet Iron. And all that was lovely.

Also they placed in my Room a Thermos Bottle.

And when I came in, as I did at Intervals, I poured out a drink of Water, and it was always Cool and Refreshing. And I said, There is no promise in the Bible unto the Hostess that giveth unto her guests tepid and tasteless water, but there is one for her who provideth water in a Thermos Bottle.

And in the morning as we were breaking our fast, I spake in Appreciation of the Thermos Bottle. And the Hostess said, I am very happy to have thought of it.

And I said, The life of some people hath great lack. I would they were cold or hot and capable of maintaining an Even Temperature.

And the Host said, Should it be so always?

And I said, Nay. When conditions are Ideal or are on the way to be so, it is well to have provision for maintaining what we have. But there are many people whose lives are guarded against all Change, and they Surround themselves by a Vacuum, and Life for them is a Thermos Bottle. Whereas, there is much in Life that hath need to change.

And the Hostess said, Canst thou suggest any sort of Thermos Bottle that on occasion can work the other way,

and create in Popular Thought those Convictions and Demands that have in them the Hope of Progress?

And I said, My friend Solomon was in the habit of remarking that there was a Time for all things. Publick Opinion hath need of its Thermos Bottles where Registered Righteous Sentiment can be kept at an even temperature of Calm Determination to preserve the Right, but it must also produce on occasion Hot Indignation against wrong. For not always doth Public Opinion remain long at any one temperature. Wherefore hath Publick Welfare need of its Thermos Bottle. But for that which shall on Occasion heat the Popular Will to a Temperature of High Moral Resolution, Hospitality hath its other symbol.

And the Hostess said, And what is that?

And I passed her my cup, and said, Thy Gracious Hospitality hath no Lack. Society hath need both of the Thermos Bottle and the Coffee Pot.

VERSE

Christ In a Garden

I GO ALONG the garden path with shears
To cut the cosmos, dahlia, phlox and aster,
And hesitate to touch the stalks—for fears
Of death have stayed my steps. A greater master
Tells me that autumn's frost and winter's snow
Will come upon me when my eyes are closed.
I will drop down beneath their weight and go
To meet my God with spirit uncomposed.

No careful form of peace shall come and spare
Me this stark death. I shall be faced with frost
That bears me down, and winter winds that tear
Me from my roots to hurl me southward, lost
Upon a snowy desert. Why not leave
The gladiolus to a similar fate?
In sympathy I pass along and grieve
That these would have no other choice than wait.

Like these I grow and blossom in the fall,
Waiting for death and the frost-laden years.
I stand with bending blossoms near the wall.
Someone goes by. I see Him close His shears
Upon the stems of all. I see Him fill
His arms with some already touched by frost,
And when He leaves, the place is wintry still—
And not a blossomed flower there is lost.

RAYMOND KRESENKY.

A Prayer

EACH night my bonny, sturdy, little lad
Persists in adding to his, "Now I lay me
Down to sleep," this earnest, wistful plea:
"God make me big."
And I, his mother, with a greater need,
Do echo in an humbled, contrite heart:
"God make me big."

LEE SPENCER.

Why I Am Not a Christian

By Reinhold Niebuhr

I DROPPED into the evangelistic service to hear the great evangelist. He made a stirring plea to his hearers to "give their hearts to Jesus." He was an evangelist of the better sort and dealt effectively with the common sins of men. He undoubtedly created some wholesome emotions of contrition in the hearts of his hearers. His invitation to the penitents to come to the altar was reinforced by a whole group of eager men who drifted through the audience and encouraged those who seemed affected by the sermon. A nice old gentleman approached me. "Are you a Christian?" I told him I was; and felt like a hypocrite. Under my breath I said, "I don't know. Are you?" There was no cynicism in my reaction. I envied the old man a little and all his kind who find it so simple to "give their hearts to Jesus." Sancta simplicitas.

I do not wish to insinuate that a spiritual experience in which the acceptance of Jesus is the symbol of the appropriation of divine grace by which the confused soul achieves self-mastery and conquers obvious sin is not real. I am sure that the kind of religion which makes Jesus the symbol of a spiritual experience of repentance is infinitely superior to a religion which reduces Jesus to the symbol of a divine magic which destroys evil without enlisting the cooperation of the penitent. In other words I prefer mysticism to priestly magic. But if one accepts the Christian gospel of divine grace and finds it potent and redemptive in overcoming the anarchic desires of the soul, one can hardly escape the rest of the gospel which makes love the ultimate rule of all human conduct. The same Jesus who has become the symbol of divine love was also a great moral adventurer insisting that love is the ultimate rule of conduct. Shall I accept the idea that love is at the heart of the universe and profit by the assurance in my hour of difficulty and yet deny the efficacy of love in human relations? That is the question which makes me uneasy; for I cannot claim that my life is completely dominated by the principle of love. I cannot even claim that it is the determining factor in my life except in carefully circumscribed areas.

FORGIVENESS AS A TEST OF LOVE

If forgiveness is one of the tests of love I remind myself that I live in a civilization which has gone no further than to restrain vengeance in the name of justice and maintains a penal system which has been revised only in the slightest degree since the middle ages. Nor can I claim that I have made any great individual effort to test the efficacy of forgiveness in private relations. I can overcome resentment against minor injuries but I haven't had the time—which means that I have not had the interest—to put love to the test in the case of some anti-social victim of an unsocial society. I talk about these things and get emotional satisfaction out of the utterance of noble sentiments. But I haven't made any great experiments. What marvelous opportunities for self-deception are there not in the protagonism of noble ideas! There ought to be a word in

scripture laying bare not only the self-deception of the hearers of the word but that of the speakers.

If the test of love is an imaginative insight which discovers potential values in seemingly unpromising individuals and essential unities underneath the divisions of the human family, I find myself in a little better position. I have a passion for allaying race and group prejudice. But I don't know how much of my activity satisfies my own pride. At any rate, my love hasn't gone far enough to persuade me to identify myself with any minority group and share its difficulties. My castigations of the bigots and the prejudiced parochials may be prompted partly by the desire to exhibit my own intelligent emancipation from the prejudices of the crowd.

SHARING AS A TEST OF LOVE

If the test of love is the willingness to share life so completely with the object of love that its weaknesses are laid upon you and its pains become yours, I hold up my hands in despair. Yet I can find nothing else but just that in the logic of Jesus' life. In fact, it is always the logic of love when no bounds are set to it. In the family that logic is taken for granted. But we keep that kind of love for the family circle and earn the rebuke, "If ye love those who love ye what thanks have ye?" I live in a city in which thousands suffer from unemployment and no imagination can envisage the misery which the submerged multitudes endure. Pity has persuaded me to increase my charities but I have not seriously restricted my own standards of living. I am living in a civilization so artificial, with personal contacts so greatly reduced, that I can, as a matter of fact, close my eyes or never have them opened to the acuteness of the misery about me. If the beggar symbolizes that misery for me for a moment I give him a quarter and feel generous. If a social agency invades my conscience with its appeals I sign a check and feel even more virtuous. Meanwhile I make speeches insisting that unemployment is one of the evils of modern industrialism which it could cure if it wanted to.

One of the army of unemployed invades my sanctum and to my surprise does not ask for an alm. He poses a theological question. He wants to know whether God can answer prayer today as he could years ago. I probe for the root of the question and discover that the man has been praying for a job and seems actually more interested in verifying his faith than in getting the job. I answer him after a fashion; but do I answer correctly? I must ask myself whether it is easier for God to work through the caprices of nature than through the caprices of an impersonal industrialism. Perhaps the man's doubts are justified. Perhaps an impersonal nature is more amenable to divine impulse than an artificially depersonalized civilization.

I view the antagonisms of nations and insist that in the political situation at least I will follow the law of love. I have sworn off this war business with many of my brethren.

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I think I see clearly that civilizations are not successfully protected by force and that armaments aggravate fears and fears hatreds. I am therefore a pacifist. But how can you maintain physical standards of living except by physical force? And I accept the superior standards of living of my own nation as a matter of course. Would I be as good a pacifist if I belonged to an unsatisfied nation rather than to a satisfied one? Perhaps my pacifism is related to the pacifism of the beast of prey whose maw is crammed.

Can I really preach love to the man who envies my good fortune if I do not allay the envy by sharing the advantage? I escape this problem by the reflection that I cannot individually solve this social problem which challenges the whole of our civilization. But if I want to maintain moral integrity should I not be compelled to adopt some course that might be universalized? A hard-boiled lawyer writes me to this effect: "There are parlor mystics among us who imagine that they can gather the fruits of spiritual adventure while enjoying the usual comforts on a material plane. There are preachers of universal peace who would stand aghast at losing what is theirs only by reason of American preparedness." There seems to me to be real spiritual insight here, though the gentleman confesses that for himself he does not claim to be a Christian and does not desire to share any of his advantages with others.

SACRIFICE AS A TEST OF LOVE

However I turn the problem, the adventure of love seems to demand the sacrifice of material advantages. I do not believe in sacrifice for its own sake, but my lawyer-friend presents an irrefutable logic. Spiritual adventure does demand material sacrifice. Love cannot express itself in trust if it cannot express itself in sharing. Perhaps the real reason why I find it so difficult to be a Christian is because I live in a civilization which has identified happiness with physical comfort as no other before it. At this point I am not sure whether I am altogether on the side of Christianity even in my convictions. Western civilization is built upon the complete renunciation of the strategy of Jesus. We have taken thought for tomorrow and worried about what we shall eat and drink and wherewithal we shall be clothed. We seem to have carried our obsession with life's physical appurtenances too far but I see no advantage in the poverty of Asia over the wealth of America. The one seems to me as destructive of spiritual values for the multitudes as the other. The best I can aspire to at this point is some kind of compromise between the religious strategy of transcending life's physical fortunes and the scientific strategy of transforming nature in the interest of man. I can justify such a compromise to my own mind but perhaps it may be the very basis of my spiritual bondage. As long as I make a compromise here there is always the chance that I make it so far in the direction of western and secular ideas that I enslave myself.

If I have failed to carry the logic of love to its ultimate conclusion I salve my conscience with the observation that the world in which I live is a brute world in which brute forces contend and in which it is impossible to be absolutely true to the ideal. Many things I might wish to do but I must be patient and let the forces of history work. But even here I can find no absolute satisfaction. Jesus knew

very well that devotion to the ideal would bring the devotee in conflict with the forces of history. Society always defends the compromises upon which it has stabilized its life and resents every effort to reopen them in the interest of a new moral adventure. That is why Jesus was so certain that there would be persecution for righteousness' sake. "For so persecuted they the prophets which were before you." As I look at history I discover that to be so true that I must regard unpopularity as an almost unfailing criterion of devotion to the ideal. I do not mean that every unpopular person is a prophet. Society is as vindictive toward the persons who fall below its averages as those who aspire above them. So the prophets are numbered among the transgressors.

COUNTING THE COST

If unpopularity be the test of complete devotion to the ideal I know that I have failed. Here and there some one has dubbed me a bolshevist and given me a little emotional satisfaction. But I derive such satisfaction from the term of opprobrium because I know in my heart that it is not deserved. I am too tame to deserve it. I agree with Harold Begbie that it is hardly conceivable that God should have interfered in history and should have nothing more to show for his interference but that harmless individual, the modern parson. My harmlessness is really due to emotional qualities which I have acquired in my profession and which negate the ideals of my vocation. Vocationally I am a preacher of the gospel of love; but professionally I am a preacher, teacher and perhaps, by force of necessity, a little bit of an entertainer. If I can't make my message interesting I can't hold the public. I have come therefore to be very dependent upon the reactions of the public to my message. I have courted popularity and, having achieved a slight measure of it, I have not escaped the vanity which popularity breeds. So I find it increasingly difficult to be unpopular. I imagine that I temper my wind to the shorn sheep in the interest of pedagogy but I would find it difficult to determine where pedagogy ends and hypocrisy begins.

Of course I am not foolish enough to believe that love is the only force in the world. I can see brute forces at work in every human relation and in every cosmic reality which will defeat not only a frail human adventurer but God himself, at least for the moment. I defend myself therefore with the thought that everyone has the right to count the cost before he builds his tower and adventure no further than he is able to support the enterprise. But there is no absolute satisfaction in such a thought. Love may not work in a given situation but it will not work in any situation if the experiment is not begun in faith, maintained in spite of disappointments and carried to conclusion at the price of pain. If I take refuge in my right to count the cost, therefore, I must ask the question whether I am not spending my whole life in a careful computation of costs so that I have no time or energy for the actual experiment. Which simply means that I cannot be a Christian because I am too cool and cautious. I lack the divine foolishness which real discipleship requires. At any rate, though being a preacher, I am not sure that I am a Christian.

Challenging China's New Government

By Robert E. Lewis

A MODERN GOVERNMENT will be established by China only after the Chinese create a model of their own as a pattern. Here is the opportunity of the kuomintang.

The Chinese civil war proves again the futility of war as a means to social ideals. Sun Yat-sen's war of liberation has resulted, since his death, in the division of the country into at least nine principalities. Most of these "governments" are military. A few are government-by-committee. The latter lay claim to civil purposes, of trying to serve the people. The military principalities do not. Most of these governments, both new and old, have adopted the slogans of the revolution, but most of them are a bitter disappointment to the people. They fall into the category of medieval governments. Some of them, like Shantung, are provincial in area. Others are inter-provincial, as Manchuria-Chihli. Some of them, like Fukien on the south central coast, live their own life and have a distinct dialect, cut off by the Chinese Appalachian range from the states to the west.

CANTON SEEKS ADVANCE

Canton (Kwangtung) and Kwangsi, with a population exceeding that of Great Britain, are accustomed to rebellion. They desperately want modern rather than medieval government. The people are easily led in the direction of good government but have no organization to force the submission of the feudal military chieftains, suppress the independent bandit orders, wipe out entrenched graft which paralyzes communications and corrupts the public service, and diverts the national revenues.

Here is the kuomintang's chance.

The educated class in China of perhaps five millions, anxious to see a modern state, must deal with four hundred million fellow nationals who are not more advanced than European peoples of the sixteenth and seventeenth centuries, if judged by literacy, sanitation, medical practice, transportation, poverty. There are no political serfs. The peasantry is free, but both they and the new industrial class are economic serfs. Serfs to conditions, not to lords.

The intellectual minority are the equal of the Anglo-Saxons in acumen, thrift, friendliness, common sense. They exceed the Anglo-Saxon in patience, and in the capacity to live in cycles rather than in years. Their culture is ongoing, but terribly handicapped. The Chinese as a race lack the Anglo-Saxon's religious convictions but have even stronger family instincts. In invention they are below the western level, but they exceed in hatred of force, in reliance upon reason. The soldier is one of the lowest classes in the Chinese social order, not a demigod.

The Chinese plunged into the modern scientific period unled, with no unified control whatever. Even feudalism had long since passed away and the democracy-of-lettered-men upon which they had pinned their faith were as helpless as children in dealing with the needs of a scientific, modern, social order. China's youth demands a modern state, but has only begun to sacrifice for the state.

The Chinese idea generally is to treat office holding as a

private good, and to fail to realize the "undistributed public good" of public life. The Chinese idiograph for the public official has "two mouths," which means bribery. "When the winds blow the grass bends," says the proverb. "Those who are below, imitate those who are above." The theory of "holding office" and the practice of "public service," such as we are accustomed to in our best public life, has been slow to command a following, even among the foreign educated Chinese. Office holding has been for personal and family ends. Self-preservation for the office holder leads him to pack subordinate offices with members of his family and clan. Modern efficiency methods are little known. The poorest service area in American public life, the municipal, transcends the best in China. Such public services as agricultural education and experiment stations, our public school teaching, our science laboratories, our manufacturing standards and technique, are a hundred years in advance of theirs. There are some conspicuous examples of efficient public service in China, but there is no public conscience demanding and supporting the new public life necessary to a modern state.

Here is the opportunity of the Cantonese reformers.

The revolutionary struggle has brought China's public thought nearer to coordination. "China for the Chinese," "Down with the unequal treaties," "A united national government" are the slogans now in general use, even by the illiterate. The sign board, the poster, the cartoon, everywhere displayed, have influenced the rapid political education of the masses. The people have at last caught a glimpse of the new state, of a state which cares and which serves, as contrasted to a state which oppresses or kills. The clan and the village have been democracy's fortress. The problem now is to extend the narrower interests of the clan and the village to the province, to the state.

A REVOLUTION OF MINDS

If the significance of the revolution lay chiefly in military events, it would be most discouraging. But the dawn in the minds of the people of the idea of the nation is its chief reality. From the revolution many of the ablest people held aloof. But even so those who must help to make nationalism a success have watched the revolutionary struggle with an abstraction which we can scarcely understand. They calculated its chances, rationalized its processes, and scoffed at its persons. They were not like the Tories in Washington's day; they are for the revolution, but this revolution was not "theirs." It did not come off according to Hoyle.

The new China will be created by those who get nothing out of it, nothing but suffering and the triumph of ideas. The calculating mind will not achieve it.

Where there is a wholesome public service officials do not get rich in office. Sun Yat-sen commanded the confidence of everyone because he lived as simply as a school teacher. Money did not stick to his palm. His name is revered daily in all assemblies in a country with over a quarter-billion people. Even in those areas where the physical revolution has not manifested itself, spiritual loyalty to Sun

Yat-sen is very intense. He is the type, courageous, inventive, honest, poor. There are some thousand Chinese like him. The public services must have several million. Their normal schools must produce 826,000 Chinese teachers by actual count in order to man their schools as efficiently as the Japanese manned theirs in 1900, a generation ago. In spite of the fact that science is the master modernizer in China as elsewhere, the Chinese will be able to maintain a modern state only when it is truly Asian and newly Asian.

Here is the opportunity. Will the Kuomintang establish a new norm of government for China, based upon efficient public services? The Chinese are a keen people. They will get their money's worth if they can. If some province makes for the country a demonstration of what modern government is, there will be no stopping its spread in China.

A MODEL PROVINCE

Someone must show what can be done in the levying and disbursement of taxes; must make education general and efficient; relieve agriculture and manufacturing of oppressive exactions and unsocial management; take the liken, the bandit and the pirate off the back of commerce; give women equal rights under the law with men; demonstrate religious freedom; use the scientific spirit. Such a demonstration

in China by Chinese, such a model province, must precede a national renaissance. Demonstrations by foreigners in the municipal control of the open ports have had less effect than foreigners hoped for, but prosperity brought to a Chinese city for the sake of the Chinese city, and to the province for the sake of the Chinese people would be a different thing. It would create the envy of all China.

Let Canton set itself to such a task and there will be no need for the military conquest by the Cantonese of the rest of China. War is not an inherently sound way of dealing with progress. The theory of conquest as a means of enlightenment is exploded in the west. But a successful government example in Canton among people as numerous as those of Great Britain will prove the case to the Chinese by the Chinese. It will have the power of peaceful penetration. Such is the opportunity before the heirs and successors of Sun Yat-sen, Sun Fo, T. V. Soong, Chiang Kai-shek, H. H. K'ung, C. T. Wang, Wang Ching-wei, several of whom are northerners, and the large number of educated Cantonese who follow their lead and who are loyal to the ideals of democracy.

A new state, an efficient state, a serving state, a liberating state. Until there is such a kinetic example the nation will remain in medievalism.

Can Religion Come Back to the Home?

By George Walter Fiske

GREAT TEMPLES have a deplorable way of falling out of repair. Earthquakes, fires, explosions and the ravages of war demolish them. They are always weathering, but seldom wear out through overmuch use; though the steps to the temple of Jove in old Pompeii are worn down astonishingly by the tread of countless devotees before the Christian era.

However, some notable reconstruction projects are making good progress now in beloved old-world shrines. The wonderful parthenon, most perfect work of human hands, which literally crowns Athens, wrecked centuries ago by a gunpowder explosion, is at last being gradually restored by painstaking artisans. The west façade is nearly complete. The glory of the acropolis may again be made perfect.

Poor abused Rheims, once the loveliest of Christian temples, bombarded periodically for four awful years, is now making the fabled phoenix jealous. Thanks to good American money and architectural genius, its nave is completely restored, many of its lovely windows are once more glorious in the sunlight, and this western half of the cathedral is daily used for worship.

A more modest shrine, though far more sacred for the invisible footprints of the Master, the Capernaum synagogue, is also rising from its sad ruins after long neglect. That first century earthquake hardly left one stone upon another. But the stones are all there and are slowly finding their true places again, under skillful archeological guidance. Given the drive of a consecrated purpose, ruined temples can be restored. Somehow the will finds a way.

Another precious temple is calling for restoration. It is the temple of home religion. Once it was the world's chief shrine, for "the father was God's first priest." Faith in God was born there. The prayer life found first simple, trustful expression there. Love for Christ was nurtured there. Sturdy Christian character was developed there. But something has happened to this temple of the home. The earthquake of modern speed and "efficiency" has shaken it. The internal explosions of modern doubts have silenced its inner voices. The attacks of modern social competitions have left it in ruin and neglect. Alas for the temple our fathers reared!

ANOTHER TEMPLE OF RELIGION

It is beside the mark to cite the fact that here and there, in sheltered places where modern speed and fury and social upheaval have not yet arrived, the temple of home religion still maintains its old-time altar fires. Where the social standards of the past still prevail, the good old religious customs of the fathers still survive. We fear it is too nearly true that, in the typically modern home, the temple is seldom in evidence. It is regarded as an anachronism. It is out of date. And to be out of style is the unspeakable condemnation. It is perhaps revered as a family heirloom; either condemned to the dust of the garret or the equally useless status of glass-case admiration. In either case, religion reduced to an heirloom becomes too grandmotherly to challenge the interest of youth today.

If this condition is really general, in nominally Christian

homes, what should be done about it? Should we sit complacently on the rocks, watching the receding tide, hoping that it is a tide, which in due season will flow once more and come back strong? Or shall we discover that it was no tidal-sea whatever, but an irrigation basin fed by the invisible springs of mountain-top religion, the blessed waters of which kept fertile and productive the church's harvest fields of youth and childhood? No, complacency is not the attitude appropriate to such a situation. The tide theory, or the pendulum theory, will not apply. Investigation is our first cue. Let us discover the facts. Let us find out the extent of the neglect or the ruin of the temple and whether it is desirable or practicable to reconstruct it.

Quite possibly a perfect restoration of the former structure, with the identical altar and a replica of the shrine in all details, may not meet the needs of modern home religion. Life does not halt, except in stagnant pools. Just what was the effect upon our own childhood of the home religion of our parents? In what respects was it helpful and in what ways obsolete? We are not thinking, of course, merely of the custom of family prayers. That is only part of the temple of home religion, though an important one. There is a holy of holies even more vital—the personal religion of the father and the mother, the felt genuineness of their working faith, their trust in God, their dependence upon prayer, their loyalty to Christ and the church.

WHAT AILS THE HOME?

"The puritan strictness of my early home," says a woman in early middle life, "kept me out of the church for fifteen years, and I have only recently found my way back." Perhaps the temple of the past lacked parthenon-perfection after all. Some are inclined to say, "The old home isn't what it used to be; and it never was!" Yet the home religion of the past had strong, enduring values, indispensable values which we cannot spare, the lack of which is crippling the religious life and experience of the church today. Let us find out exactly what these values were.

Our next quest for facts will be in the realm of the present day home. We are quite conscious that all is not well with it. The query, "What ails our youth?" is thrown back in our teeth by these selfsame youth who retort, "What ails our parents?" After five years' study of the youth movement the wisest syndics say that parental delinquencies account for most of our current troubles over youthful rebellions and loss of ideals. Have the craze for pleasure, the prevailing go-fever caused by universal motoring, the bridge-obsession, the wave of extravagance in living, the new type of mother minus the sacrificial heart, the business-slave father (with golf-craze compensations), the inevitable specialization of life, taking out of the home most of its former functions and reducing it sometimes to a mere dormitory and irregular cafeteria (self-serving at that)—have these and other ultra-modern symptoms so denatured our Christian home that the adjective no longer seems appropriate and even the noun is disappearing? The very question seems pessimistic but is intended only to suggest the urgency of a real crisis.

In the midst of this welter of social changes, what is happening to religion? Something is happening, and so

stealthily that we are failing to realize it. The home is gradually abdicating its responsibilities. To a degree this is a sign of rising civilization, but if it goes much further, the non-functioning home will resign itself out of existence. The children are not only barbered, tailored, shod and doctored by outside experts, when in the homespun days all these wants were attended to at home, rather badly on the whole; they are not only schooled, churched, exercised and danced and manually trained outside, to the relief of burdened parents; but their lives are now so fully controlled by outside influences that the home no longer controls their ideals, social standards, moral responsibilities and religious loyalties, if any.

That is to say, the home, ceasing to function in so many lines, because modern specialization has assigned these functions to outside experts, has now resigned its religious function also. Religion has become so professionalized that too many parents are apt to say, "Here is my check, Lord, send him!" "Here is my paid minister, my hired director of religious education, my paid church school teacher—now make my child religious!" And the non-functioning father, modestly feeling that these experts know more about religion than he, and can teach it better, complacently reads his Sunday supplement at the hour when his father used to teach him "the regular Sunday school lesson." The question is, where will this specialization trend ever stop? Where is the limit to this surrendering of the functions of the home? Is there really any substitute for home religion? Can fathers and mothers resign?

RESULTS OF HOME NEGLECT

Already in some quarters, very modern children, precociously blasé, are revealing the results of this process of neglect. It is disconcerting to discover these revelations in some of our modernized church schools. Yet perhaps it is in just such churches that parents are most apt to abdicate their religious responsibilities. "I'm tired of this Jesus business. Let's have a livelier kind of stories," was the astonishing remark of an eleven-year-old when a new course of graded lessons was commencing in the fall. "I've discovered dad is Santa Claus, and the stork, and now I'm going to look into this Jesus Christ affair," said another emancipated youngster.

"Why do you come to Sunday school?" a teacher asked his junior department, hoping to learn their real motives. Various reasons were offered, then one little girl confessed: "Well, I was home and father came into the kitchen with muddy boots and tracked the floor. Mother jawed him for it and he talked back. Finally mother said to me, 'If I had any way of getting out of this place, I surely would. Why don't you go to Sunday school and get away from it all?' So I did and so I'm here." Children's uncomplimentary opinions of their parents, and their feelings of genuine grievance and sometimes bitter complaint are freely shared with sympathetic teachers. Many concrete instances might be cited here. Does it not all suggest the need of restoring religion in the modern home? And may it not only be a religion as deep and high as the faith of our fathers, but as broad as the complex social challenge of our own day?

Conservative critics are telling us that our modern theology, though intellectually clear, is emotionally weak. Clear

thinking does not make progress. It only makes progress possible by pointing the way. The rudder does not propel the boat. Power in religion must come from the realm of the feelings, whence comes all psychic power good and bad. Modern religion needs stronger, saner feelings—the con-

victions, sentiments and loyalties which give dynamic to ideals. Shall we ever develop the necessary spiritual power to make religion vital and victorious, until we reconstruct a modern philosophy and a new technique for home religion at the heart of the church's life?

British Table Talk

London, November 21.

ALL IS NOT WELL with the coal industry. For some time past warning voices have been heard describing the desperate need of the miners in south Wales and in other areas. But these voices were not heeded by the mass of citizens. Some cruelly took the position that the miners were reaping what they sowed in 1926. Others imagined that the outcry was being raised for political ends. Now it is plain to all men—owners and miners alike—that something must be done. The owners in south Wales have already agreed upon a method of selling, whereby they will co-operate with each other, but what precisely their plans involve it is not easy to tell. There have been no more stubborn fighters than the mine owners. They have resisted the recommendations of several commissions; they have warned others off their ground, but happily they are now beginning to see the necessity for the industry to face the conditions of a new era. "A complete transformation has already begun in the utilization of coal, and but one more step in research may be revolutionary in its effects." But meanwhile, even if the industry adapts itself to the new world, the suffering of the miners must be relieved. There are about 200,000 more miners than the industry can carry. They must be helped during any interval of reconstruction. The pits which are not paying their way must cease to be a burden on the whole industry. The recommendations of the Samuel commission must be taken seriously by the owners. If only this had been done last year! No one can justify all that the miners did last year, but if blame is to be allotted for the present crisis, at least as much must be laid at the doors of the owners. Last week in the house the labor members raised the whole matter in a vote of censure upon the government. When the president of the board of trade rose to answer for the government, he was shouted down and the speaker adjourned the house. Labor declared that it was a deliberate slight for anyone but the prime minister to answer for the government. The government on the other hand maintains that the coal industry is a highly technical subject upon which the members of the cabinet responsible for it should speak. Labor is going to raise the subject again. Its tactics seem to many of its friends to be short-sighted. It would have been wiser to let the president of the board of trade have his say. Forcible interruption, whether in church or senate, is a game that two can play.

* * *

Lord Cecil on His Resignation

It is seldom that a statesman in the front rank makes so outspoken a speech as that which Lord Cecil delivered last week in the house of lords. He gave his reasons for breaking his connection with the cabinet. His speech has been fully reported in America. It is enough to add that no one is very surprised to learn that the admiralty officials at the meetings of the commission upon disarmament "scarcely concealed their indifference, if not their hostility, to the whole proceedings." Lord

Cecil acquitted the cabinet of sharing this indifference, but clearly he thinks that the navy people had more than their due weight in its counsels. Naval officials in all countries are much alike. But in the final steps taken by the government, Lord Cecil frankly sees the influence of Mr. Churchill. "My right honorable friend is a very forceful personality, and I have no doubt that from the moment he realized that we had at Geneva agreed to what he calls the principle of mathematical parity—that is to say, that we had extended to cruisers the standard accepted for battleships—he began to press on his colleagues the necessity of avoiding the consequences of what he regarded as a disastrous concession. Accordingly, we began to receive telegrams which seemed to indicate that the cabinet were dissatisfied. At last they culminated in a request to us to return home for consultation. We pointed out that such a proceeding would be very bad for the success of the negotiations, and for the time being we were allowed to remain." It is quite reasonable to expect Mr. Churchill to be on the side of economy; it is, I am afraid, as impossible to deny his bellicose disposition as to doubt his amazing influence. I hope my American readers will not take either Lord Birkenhead or Mr. Churchill as representatives of the British mind. They are not; but they are men of courage and great ability, and the rank and file of us, like the rank and file everywhere, are accustomed to let things drift. But there is a fight for peace. In it Lord Cecil is bearing his part with many others, and it is all to the good that he has become free from official restrictions.

* * *

A Link with The Past

Today we heard that Miss Jane Moffat had just died. She was 95 years of age, the daughter of Robert Moffat, and the sister-in-law of David Livingstone. The Moffats have played great parts in South African history, and the name is still held in honor. But Miss Jane Moffat lived a quiet life to old age, writing many letters, and always ready to bring back out of her long memories the heroic figures of the past. Mary Livingstone, her sister, did not live many years. Miss Jane Moffat taught herself at Kuruman for some years, but when her father retired in 1870 she came home with him and made the care of his later years her special charge. Although she was active up to two years ago, she was seriously hurt by being knocked down by a bicyclist in the street. She lived quietly in south London—the last of a great generation.

* * *

"Adventure"

It is unnecessary at this stage to do more than offer a welcome to the latest volume of essays edited by Canon Streeter. When I sent to the library for it, there was some doubt among the members of the staff which book I meant. Was it "Adventure" by Nansen or some work of fiction by the same name? Canon Streeter and his friends, who have thought out their subjects in fellowship, are engaged upon adventures which are

before the spirit of man. There is an admirable essay on "The Dynamic of Science," a most suggestive discussion of faith under the title "Beyond Knowledge," and Canon Streeter himself deals with "Moral Adventure." There have been many influences conspiring to make this writer the chosen chaplain of youth. There is such a generous understanding in his whole attitude to the insurgence of youth that he is trusted and he does much to hold back those who are tempted to throw up altogether the old order of life. Canon Streeter deals with many problems of the moral life with a fine candor, and a searching criticism, and he does not neglect to tell his readers that there is no escape from the cross. "To effect the moral re-creation of man Christ faced the cross; our lesser sacrifices contribute to that same end. And if at times the sacrifice required seems almost to amount to crucifixion, we can, by our mental attitude towards it, make that crucifixion to be a voluntary endurance spiritually one with that act of Christ."

* * *

And So Forth

The anniversary of the British Broadcasting company has been a good occasion for calling attention to the immense strides made in this national enterprise. Happily it has been in wise hands, and there are no signs that the country wants any serious change. They have been particularly happy in their arrangements for the religious services. They are at their weakest in

my judgment in the comic song and sketch department. Humor seems to demand not only the hearing of the ear, but the sight of the face. . . . Lord Riddell, a great proprietor of newspapers, has been speaking bold words on the peril of war. He advocates a conference of all nations, in the league or out, who will put their case with perfect frankness. He goes over the world of today, and points out where there is the material for a flare-up. . . . Dean Inge has been gathering up his indictment of modern life in a lecture on "Scientific Ethics" delivered before the British Science guild. He lashes out at superstitions, and other evils; attacks the bungalow approaches to towns; blames us for our neglect of eugenics; and pictures an England with fewer inhabitants and these mainly agricultural "with small towns well supplied with schools, colleges and laboratories." "It is the dulness and irritation of mechanical labor that drive men to alcohol, gambling and bolshevism." . . . Among the news items from America which receive attention in the popular press is the report of an action taken by some parents in allowing "trial marriages." In this country also some are advocating this method, which seems to be but a way of glossing over a complete surrender to a pagan doctrine of sex relationships. . . . The mayor of Chicago is a prominent person. But the more serious papers are concerned with the words and policies of the advocates of a big navy. There is no disposition to regard them as spokesmen of the American people as a whole.

EDWARD SHILLITO.

BOOKS

A Fiction But Not a Falsehood

The American Philosophy of Equality. By Thomas Vernor Smith. University of Chicago Press, \$3.00.

AMONG THE YOUNGER philosophical writers, none has more quickly attained complete maturity of thought and none has developed a more fascinating style than Professor T. V. Smith. He has debated with Will Durant and with Clarence Darrow before audiences which crowded a large theater, and it is easily within the truth to say that his words commanded a full half of the interest. It is my confident expectation that he will, either with this book or with a subsequent one, become one of the best sellers, as he is already one of the best thinkers and best writers. His earlier volume, "The Democratic Way of Life," elaborated the thesis that the specific political and social rights which are claimed for individuals in a democracy are not ends in themselves but are the legitimate proximate objectives in the struggle for rights because they are indispensable means to fullness of life and to the successful ongoing of that social process by which adequate personalities are developed. That is to say, a democratic type of society finds its justification not in its conformity to a theory of equality as already existing among men but in the fact that it functions for the production of a desirable result.

Nevertheless both the practice and the concept of democracy have deeply significant relations to social and philosophical theory, and in this book the author undertakes a critical examination of the American concept of equality. The inherited philosophy of natural rights, derived from English and French thinkers of the seventeenth and eighteenth centuries, bulked large in the minds of the fathers of the republic. It was reinforced by a social and economic situation characteristic of a new country in which inequalities of fortune were, beyond a certain moderate limit, impracticable. Americans in colonial

days and in the early years of the republic were like a ship's company cast on a desert island where everybody, from duke to roustabout, has to work—as in Barrie's "The Admirable Crichton." The rising feeling against slavery and later the sentiment in favor of woman suffrage tended to carry over from the exploded doctrine of natural rights its central conception of human nature that made the core of personality "something transcendently derived and in fact and in right immune from any thoroughgoing social transformation." The rise of an evolutionary view of the world, the birth of the social sciences, the recognition that the individual is socially constituted, and the disappearance of the pioneer conditions which fostered practical equality—all necessitate a reconsideration of the basis of democracy.

To furnish such a theoretical basis, and to show how it is the product of American philosophical thought, which consists largely of importations from Europe modified to meet the needs of our time and place, and of American social struggle and economic development, is the field of this volume. Central to its argument is the fact that the newer conception of human nature, far from diminishing the dignity and worth of man, as it has been feared that it might do, furnishes the basis for both optimism and progress. Equality, conceived as a transcendental principle belonging to an unalterable human nature, "has been found capable of serving but to mark the spot where privileges indispensable for a decent life lay buried." But the view of human nature which looks to the future to see what it may become, rather than to the past to speculate as to what was implanted in it in the beginning, and which recognizes its plastic and adaptable quality, raises the hope that something can be done to eliminate the undesirable portions of the human inheritance. Momentary inequalities thus become less significant and determinative of social structure. They are neither to be preserved by their beneficiaries and sanc-

tified by a transfiguring emotion (as slavery came to be), nor acquiesced in too meekly by their victims as aspects of an unchangeable divine order (as the poor are exhorted to be content in that station in which it has pleased God to call them).

Equality is not a falsehood, but it is a fiction; that is to say, it is "functionally useful without being statically true." "The claim that individuals are equal is true if it functions truly; and this will be determined by the efficiency with which the claim promotes the major good of the situation that motivates the claim." In other words, whether or not men are equal at the present moment according to any standard of measurement that can be applied to them, they ought to be treated as equal if such treatment promotes human progress and welfare more than unequal treatment would. In the judgment of the author, whose faith in democracy is unshaken by the evidences of its limited success up to date, the doctrine of equality is true when judged by this test.

If this summary seems arid and formal, let me assure the reader that to that extent it misrepresents the book, which is vivid and concrete and which, as much as any book that I know, reveals the significance of nineteenth century thought with reference to those aspects of contemporary culture which are of the utmost significance.

WINFRED ERNEST GARRISON.

Books in Brief

Timothy Nicholson lived almost a hundred years (1828-1924), but the length of his life was not its greatest dimension. His biography, *TIMOTHY NICHOLSON, MASTER QUAKER*, by Walter C. Woodward (Nicholson Press, Richmond, Ind.), tells the story of as pure a spirit and as lofty a character as it has been my lot to know. He was the very embodiment of that deeply spiritual religion and that ardent humanitarianism which have made the little group of Friends significant among the forces of American life. He lived and worked in Indiana for more than sixty years. Running a book store was his means of earning a living. Prison reform, the promotion of temperance and education, and the advocacy of peace were his business. His friends will not begrudge the mention, in this connection, of another stalwart Richmond Quaker, his intimate friend and mine, who was born only a little later and died only a little earlier—Hiram Hadley.

It has been recognized by several recent protestant writers that the use of such devices as the rosary may have a positive value as aids to devotion. In *THE ROSARY* (Revell, \$1.50), Cornelius Howard Patton presents a study of the mechanics of prayer in many lands and ages, with sympathetic interpretations.

The improvement of relations between capital and labor obviously requires the establishment of right attitudes on both

sides. In a study made under the Wertheim foundation, and published as *WHAT THE EMPLOYER THINKS* (Harvard University Press, \$2.50), J. David Houser gives the results of an investigation into the attitudes of business executives toward their employees. He gives many detailed case studies, and states the tendencies which they seem to indicate. While no fair summary can be stated in a word, one striking feature of the verdict is that there is a serious amount of vagueness on this subject in the minds of executives. Few of the captains of industry who have reputations for clear thinking about finance and business methods have taken the pains to face the issue involved in their relations to labor and think them through to any definite conclusions.

For the student of prayer and for the person who seeks, in the companionship of a great soul, a guide to the attitude and the vocabulary of devotion, the *PRAYERS OF JOHN WANAMAKER* (Revell, \$1.25), will repay thoughtful and deliberate reading. While utterly free from stereotyped phraseology and not often lapsing into the standardized diction of public prayer, they are equally free from the incongruities and crudities which often mar unconventional prayers. Mr. Wanamaker wrote his prayers, in outline at least, but the premeditation involved no loss of spontaneity. These are real prayers.

The Princeton lectures on hymnology by Louis F. Benson, published under the title *THE HYMNODY OF THE CHRISTIAN CHURCH* (Doran, \$2.00), do not constitute a history of congregational music, nor do they present the stories of particular hymns. The author lays a basis in a study of the place of music in public worship in the apostolic age, about which there is more to be said than one might suppose who has not given special consideration to the topic; discusses the relation of the hymn to scripture and to literature; considers the devotional content of hymns; and ends with some practical suggestions in regard to hymn singing and hymn-books. Considering that the lectures were given to a Presbyterian audience, there is pertinence in his argument to prove that the earliest gentile churches did not confine their singing to the psalms and his historical references which show that the controversy between hymn-singing and psalm-singing factions was even more acrimonious and extended than that between the organ-using and the anti-organ groups. I do not know why he says that the "glad note of thanksgiving," which was part of the apostolic communion service and passed into the early Greek liturgies, "somehow dropped out of the Roman mass." It is, I think, rather conspicuously present there.

Every new book by William E. Barton about Lincoln reveals more completely his scholarly mastery of the data and the sympathetic and unprejudiced view which he maintains after a lifetime of study of the subject. His recent volume, *THE WOMEN LINCOLN LOVED* (Bobbs Merrill, \$5.00) covers the whole field from Lincoln's two grandmothers to Mary Todd, and undoubtedly the story was never before so fully and accurately told of Lincoln's attitude toward women and their influence upon him. There are moments when Lincoln does not appear in a particularly heroic light, but there is no episode involving anything which could be even perverted into a scandal. Dr. Barton does not take the Ann Rutledge affair nearly so seriously as Herndon did; he shows the meagerness of the evidence lying behind the popular story that after her death "Lincoln raved and contemplated suicide," and for months was incapable of doing business. The attachment between them, in his judgment, was relatively slight and while "they cared for each other and each of them understood it, the matter has been overworked by sentimentalists." The case of Mary Owens was more serious. Lincoln proposed to her several times and after-

Contributors to This Issue

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GEORGE WALTER FISKE, professor of religious education, Oberlin college. Professor Fiske trusts that this article may lead to correspondence giving personal experiences along the lines here suggested.

ward, in his celebrated letter to Mrs. O. H. Browning, which has been much discussed but never before published in correct form, he admitted that he had been "a little in love with her," but made many other statements which a gentleman ought not to make about a lady whom he had been even a little in love with. As to his relations with Mary Todd, whom he married, the main facts are that Lincoln was a poor lover, but that he could be happy neither with her nor without her; that she was

inordinately ambitious and insanely jealous; that she was completely loyal to the president and to the government in the trying situation in which she found herself as the southern wife of the head of a government which was at war with the south; that she contributed much to his success by her ambition and energy, but little to his happiness; and that her peculiarities of temper and temperament developed into mental derangement during some of her later years.

CORRESPONDENCE

Dean Knudson's Personalism

EDITOR THE CHRISTIAN CENTURY:

SIR: Mostly I enjoy and endorse the book reviews in *The Christian Century*. Your reviewers rarely mistake a prejudiced for a valid viewpoint or commit the even more grievous sin against the true reviewer's spirit of substituting sarcasm for criticism. Less rarely yet do they toy with sanctities for the sake of turning an epigram.

Dr. Frederick D. Kershner's review of Dr. Albert C. Knudson's "The Philosophy of Personalism," which appeared in your issue of November 3, is, in my opinion, an unhappy exception to your usual rule. It begins with a manifest prejudice against scholasticism. This in itself is unfortunate, since scholasticism is just now experiencing a revival so widespread as to demand serious consideration. Fascism and the vatican are effecting a rapprochement. The English prayer book, according to an Anglican bishop's statement of the situation, has been "revised backward to Rome rather than forward to the kingdom." Roman Catholicism is making unprecedented progress in Holland and Germany, which were formerly mighty fortresses of the evangelical faiths, and is daily announcing notable conversions in Great Britain and America. It is hardly an auspicious moment to speak of "the older monistic treatment" of philosophy and theology as "a hopeless anachronism" or to congratulate protestants on having "gotten along pretty well thus far" and feeling "no need to abandon their historic position." Dr. Knudson has realized the peril of the situation and has attempted to meet it with something more effective than a petulant gesture. He refuses to hide his head, ostrich-like, in the pragmatistic sand, and wait for a mystical something to work out the salvation of his philosophical plumage and his doctrinal epidermis. Nor does he return in pigeon-panic to dogma, as Dr. Kershner asserts; he seeks rather to refute and discard dogma by establishing rationally acceptable foundations on which a freer faith can be built with some hope of weathering the rising storm of scholasticism. By demonstrating the reality of personality, he confirms the validity of private judgment than which there is no more protestant principle or no more positive denial of dogmatism.

As I finished Dr. Kershner's appraisal of Dr. Knudson's book I had the uncomfortable feeling that he had revealed his method in the last paragraph. He seems to have judged the book by its index rather than by its contents. If he had read it more carefully he would have known the significance attached to the work of Bowne by such men as J. Cook Wilson who considered him "the most important of the modern American philosophers" (p. 63) and William James, who characterized his "personalism" as "a very weighty pronouncement" and "a splendid addition to American philosophy" (p. 405). If he had been critical enough to seek even further evidence on the matter, he might have learned that Rudolph Eucken spoke of him as "distinctly America's first philosopher"; also that Dr. Edgar S. Brightman was asked to read a paper on "Personalism and the Influence of Bowne" at the International Congress of Philosophy which met at Cambridge, Mass., in September, 1926. Such a knowledge of the book reviewed and the materials with which it deals would have kept Dr. Kershner from reaching the unwarranted conclu-

sion that Bowne has "received rather scant attention abroad and, outside of a somewhat limited theological circle, has exerted no profound influence even in America."

As for Dr. Knudson's attitude toward Bowne Dr. Kershner has missed it entirely, as I know it, not only from reading the book but from years of close association with Dr. Knudson. He tries at all times to put Bowne not on a pedestal but in perspective. In "The Philosophy of Personalism" he does just this most admirably. He does not attribute other men's philosophical achievements to Bowne but shows rather how Bowne used these contributions to achieve an original synthesis, which comprehended principally: (1) A systematization of personalistic principles into what may be called methodological personalism (pp. 85 f. and 433); (2) A demonstration of the epistemological and metaphysical significance of freedom (See "freedom" in the index); (3) A correlation of Kantian aprioristic causality with causality as actually experienced in self-activity (pp. 220 ff.); (4) A thorough-going treatment of the structural fallacies, the fallacy of the universal and the fallacy of abstraction in such a way as to assert the primacy of life over logic.

Surely so keen an analysis as this is more critical than "naive" and as scientific as it is "sincere." From other quarters it has evoked the most generous commendation. Professor Pringle-Pattison, perhaps the most eminent of contemporary Scotch philosophers, has written a most appreciative criticism of the book and Professor Hocking of Harvard, in a similar appraisal, calls it "a work of splendid power and large learning." "I shall learn much from it," he adds, "as I study its pages. It will be a notable addition to the strength of the personalistic philosophy to have not alone so admirable a statement of the position but so satisfactory a picture of its historical setting."

Dr. Kershner might profitably follow Professor Hocking's example and "learn much" not only from Dr. Knudson but also from William James, who, like Dr. Knudson, had much in common with Bowne. In fact James's letter to Bowne (p. 405) is quite enough to vindicate personalism against the charge of dogmatism that Dr. Kershner prefers against it. "It seems to me," Professor James wrote in acknowledging the receipt of a copy of Bowne's "Personalism," "that you and I are now aiming at exactly the same end, though, owing to our different past, from which each retains special verbal habits, we often express ourselves so differently. The common foe of both of us is the dogmatist-rationalist-abstractionist. Our common desire is to redeem the concrete personal life which wells up in us from moment to moment from his fastidious (and really preposterous) dialectic contradictions, impossibilities, and vetoes."

As for the over-monistic emphasis in personalism, for which Dr. Kershner reserves his most stiletic thrusts, the system at the present time is more and more referred to among personalists as "organic pluralism" and is, even in Dr. Knudson's formulation of it, so frankly Leibnitzian and Berkeleyan as to leave one wondering how even a hasty or prejudicial thumb could have missed so many significant pages.

Dr. Kershner is altogether right in saying that evil is inescapably with us and that it must be explained by any philosophy that presumes to be final. Personalism is not dogmatic enough to do that but it does deal with the problem of evil under the only intellectually respectable solution of it, "Freedom." The

seven references under that head in "the excellent index which is appended to this volume" should be sufficient to allay Dr. Kershner's fears about the adequacy of Dr. Knudson's treatment of "sin." I add only the words reputed to have led Augustine out of a fog of dualistic materialism into the light of a rational faith: "Tolle, lege."

And already I am fearful lest the employment of Latin may lay me liable to charges of Romanism.

More seriously, Dr. Kershner is entitled to his expressed opinion with regard to the relation of logic to religion. For practical temperaments it is as superfluous, perhaps, as it is for esthetic temperaments. But if there are those who enter the temple by "the beautiful gate" or the ethical gate, there are certainly others who find the entrance easier by the rational gate. To such Dr. Knudson's book and Professor Bowne's philosophy will make a tremendous appeal. And, after all, the important thing is not the gate taken but the God found and introduced into human experience as its dynamizing and controlling factor. In spite of Dr. Kershner's contempt for Aquinas it cannot be gainsaid that his "Summa Theologiae" commended Christianity to a rational age quite as effectively as St. Francis's poetic life commended it to a romantic age or as Thomas à Kempis's "Imitation of Christ" commended it to a more practically mystical age.

Similarly, Dr. Knudson's book, unprejudicially interpreted, may make a significant contribution to the religious enlightenment of the present age, which is complex enough and materialistic enough to warrant the use of scholastic or even dogmatic approaches to spirituality.

Boston, Mass.

EARL MARLATT.

From "One" William E. Barton

EDITOR THE CHRISTIAN CENTURY:

SIR: For a particular reason I am much interested in a letter in *The Christian Century* for December 1 from the Rev. Phillips Brooks Franklin of North Brookfield, Mass., in scornful reply to an earlier article in the same paper "written by one William E. Barton." That clever and cranky weekly, "Time," lets it be known that when it records that Dollie Dimples of the Forty Flouncing Fairies of the Follies has married "one John Doe" the word "one" is intended to reassure the reader. Dollie Dimples has indeed a reputation such as it is, but as for the man who has married her, no one knows him or is expected to. The word "one" means, "The editors are aware you know nothing of him; no one knows anything of him. Don't worry." The Rev. Phillips Brooks Franklin sums up his lofty refutation method of putting an obscure man into greater obscurity by showing that even he does not know "this man," "one William E. Barton." I blame no man for that, or for saying it. I merely note the gracious courtesy of the Rev. Phillips Brooks Franklin's method.

But what I take my pen in hand to write is of another sort. The Rev. Phillips Brooks Franklin sums up his lofty refutation of my nonfactual and uninformed article in this succinct paragraph: "The recent conference at Lausanne I should think would be all that is necessary in the way of demonstration that when the Anglican communion unites with any one it will be with those with whom it has most in common, viz., the Orthodox, Catholic, Eastern church, and later the Church of Rome. After which anything can be expected." How true those last six words are! But why do I find myself smiling? On the last Thursday morning at Lausanne, how much did the Orthodox, Catholic, Eastern church acknowledge as having in common with the Anglicans, over and above that which it vaguely thought it might have in common with the Philistines and the Ethiopians? And as for Rome, is there any church but one, and that the Anglican, of which the vatican has declared that its orders are null and utterly void?

How many things there appear to be (besides "one William E. Barton") which the rector at North Brookfield does not know!

By the way, I do not remember to have seen him at Lau-

sanne. That may be the reason he thinks he knows so much about it.

Oak Park, Ill.

(One) WILLIAM E. BARTON.

Upholding the Marshall Bill

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been very much interested in your articles in *The Christian Century* regarding the Marshall bill. I suppose many will write to you correcting the impressions you have received. I am writing to give you my own personal reaction to your attitude. I am no more qualified than many others to discuss the bill. But within a month before election I heard Attorney-General Turner, the leading opponent of the bill, speak on it, and I heard Senator Marshall speak in defense of it. Each man spoke under forum conditions where the freest discussion was permitted. As far as making a case is concerned, Senator Marshall more than held his position.

The bill was presented by Senator Marshall without consultation with the anti-saloon league, and before the decision of the supreme court affecting justice courts. While not a complete remedy to the situation it was an improvement. It was made a wet and dry issue by the wet interests who were responsible for passing the referendum petition. The issue was clouded by the greatest campaign of newspaper misrepresentation that we have seen. It was considered by many ignorant voters as a means of securing freedom from traffic regulation outside the large cities.

I have been in sympathy with your campaign for higher moral principles in prohibition enforcement. I felt that you were right in your attitude to the campaign of Senator-elect Frank Smith. But when you attack the anti-saloon league with the same vigor for its support of the Marshall bill, my own reaction is that I feel you have rushed into print without a full knowledge of the situation, or else in other situations also you have made a mountain out of a mole hill.

Franklin, O.

WILLIS S. WEBB.

China—Where Logic Is Not Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: I am impelled to add my voice to what I have no doubt is a chorus of dissent raised by your editorial in the number for September 22, "Before the Missionaries Go Back." It shows a vast ignorance of conditions in many parts of China, it generalizes on insufficient data, it is manifestly unrepresentative, not to say unfair, in its suggestion regarding the attitude of both the church in China and the mission boards at home, and even in its reasoning it is strangely at variance with that of the "Gold Star Missionaries" editorial of last spring—which was in many ways equally open to criticism.

Logically there is much to be said for your position. But China is almost the last place on earth where logic is ever pushed through to its logical conclusion, and a paper which is supposed to have as accurate information about China as *The Christian Century* ought to know this. The Chinese are sufficiently Emersonian to know that a foolish consistency is often the hobgoblin of small minds—and they act upon that knowledge. May not this in itself be one of the very places where we of the west can learn with profit from the orient?

The logic of your position is one which I endeavored to state last April at the annual meeting of the North China Council of the Kung Li Hui (the Congregational Union of this part of the country), less than a month after Nanking. It failed to arouse any enthusiasm among the Chinese delegates. Its premises they were willing to grant, but they did not care for its conclusions. A young man, just back from America, one of the new heads of schools to which you refer near the end of your editorial, and certainly a man sufficiently nationalistic in his sympathies to meet all requirements, said: "Yes, but in the meantime, while these fundamental changes are being waited for, is not the work of the Kingdom to go on? And do we not both desire

and need the uninterrupted cooperation of our foreign colleagues? Do we not need their help more than ever during these months and perhaps years of accelerated devolution? If and when an emergency arises imperiling either your lives or the welfare of our common work, we want you to go. But we want you to stay as long as you can before leaving, and we want you back at the earliest possible moment." Call that opportunism if you will. But if in these days it is for the Chinese to call the tune, that is the tune they are calling. Most of us are proud of them, logical or illogical as they may be, and glad to defer to their wishes and opinions.

You have been amazingly prophetic in many of your editorials on China. But you have on several occasions been equally far from the mark. Nor is part of the difficulty, I think, far to seek. You talk about "China," as do all of us. But China is a tremendously big and intricate subject. What may be true about one section or time may be equally inapplicable to another section or time. The conditions, again, as between various groups of Christians may vary in like manner. It has been steadily true for more than five years, for instance, that the leading exponents of church union among the wide constituency of the North China Kung Li Hui have been the foreign missionaries, and the effective opposition has come repeatedly and in no uncertain tones from our leading Chinese, laymen and office bearers alike. And they have good and sufficient reasons for their hesitancy.

Tientsin, China.

EARLE H. BALLOU.

The Marshall Bill

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial concerning the defeat of the Marshall bill in the Ohio election contains so many misleading statements that we must conclude that you were not reliably informed as to the facts. You state that the Marshall bill was a device "creating a fund in the county treasury" from fines and costs imposed by justices, and that the justices were to receive their salaries from this fund "provided their courts produced enough to pay them." The truth is that the costs assessed, together with one-half of the fines, would go to the county general fund. No fund was to be created. The justices, as many other items of expense, were to be paid out of this county general fund irrespective of whether they found innocent or guilty the defendants brought before them. By the terms of the bill the justices were not dependent upon the fines which they assessed, as the opposers of the bill during the campaign admitted when they often stated that extra taxes would be imposed to compensate these justices and village mayors. However, based upon the history of prohibition enforcement in this and in other states, it is clear that the share of the fines going to the county would many times pay the justices for the fees to which they were entitled. You state that "whatever deficit lack of fines produced would be taken out of the salaries of the justices." Of course, the justices were to receive no salary at all but only a given fee for each case heard.

Cincinnati, Ohio.

ARBA MARTIN.

Prayer at the Coal Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: It should be obvious to a so-called religious leader like yourself that the men who were on the program of the Anthracite cooperative congress were there for more than publicity. These men could not have been induced to come to this city just to please their vanity. (1)

The Anthracite cooperative congress was something new in industry. For the first time, religion was brought to bear upon two factions who have been involved in industrial war for more than seventy years. The anthracite industry is the fundamental industry of the nation and its operators some of the wealthiest men in the world. The union is the foundation of the whole labor movement in America and upon its rise or fall de-

pends the whole life of manual labor. For the first time in the history of the industry, religion was brought into its deliberations. It was realized in the beginning that only the strongest possible characters in the ministry could talk to these men with enough power to make them listen. (2) Consequently the program committee of the congress went to the very best known and influential clergymen of the nation and succeeded in convincing them that it was their duty to take part in this gigantic effort to bring these two warring factions together in times of peace for a calm consideration of all their promises.

It was fitting and proper that the church should take part in these discussions and should give to this great congress its finest preaching. (3) Heretofore the church has said absolutely nothing. In the midst of this desperate struggle, the church has sat back utterly unable to make itself heard. (4) Now that the church speaks with authority and is accepted with a fair measure of kindness, it does not behoove you or any one like you to cast sarcasm upon it or to give as the only motive for the clergy's being here a mere matter of advertising. You have belittled yourself and degraded the ideals of this convention by splurging across your first page such a cruel indictment of a splendid effort to bring idealism into business.

I hope this expresses our opinion forcefully enough to make you realize what a blunder you have made. (5) Christian men of both Catholic and protestant faith, together with the Jews of our city, sincerely prayed for a cessation of strife. Prayers were offered daily in all our churches for the success of this conference. We were justified in asking for and receiving the best help the church could give us.

Chamber of Commerce,
Mount Carmel, Pa.

(Rev.) WILLIAM H. BOND,
Director of Publicity.

[(1) We did not so much as hint that the bishops came to Mount Carmel to get publicity for themselves. The point of our comment was that they seem to have been brought there by the congress to get publicity for it. And the protest comes from the "director of publicity," not from the bishops.

(2) Reminiscent of "the most eloquent prayer ever addressed to a Brooklyn audience." The program indicated that the bishops were to pray; nothing else.

(3) Neither the program which came into our hands nor the newspaper reports of the congress contain any suggestion that the bishops took any part in the discussions or did any preaching.

(4) The church has said a good deal about industry and sometimes it has gotten itself listened to even without "throwing its remarks into the form of a prayer."

(5) It does not. We should add, however, that Dr. Cadman's early connection with the coal industry gave a special appropriateness to his presence at the conference.—THE EDITOR.]

"Let Those Unite Who Will Unite on Jesus' Way of Living"

EDITOR THE CHRISTIAN CENTURY:

SIR: The miasmal fog which obscures the whole issue of practical church union might be dissipated a bit if a clear statement could be agreed upon as to what the creative element in modern religion wants unity for. One of the few young men who was among his elders at Lausanne remarked upon the average age of the men attending by saying that if such a grouping wanted a sizeable representation of the Christian youth of the world they would have to change their basis for union from one of creed to one of life and that they would have to talk about things that are really vital to the creative spirits in religion today. Is it too much to hope that this is the attitude of youth toward the whole problem? If so, our "acknowledged present unity" which has so often been described largely in creedal, sacramental, and ecclesiastical terms, if it is not already of a vastly different nature is at least upon its last legs, and will in the next generation have vanished. Only a prophet can predict what will take its place, but if it follows the present tendency it will be a Christianity with a primary content of Christlike living.

Many today who have accepted modern New Testament findings question whether Jesus ever said anything about a church or ever had the faintest idea of forming one. They are more certain that most of the theological formulas drawn up by his followers would be equally incomprehensible to him if he lived in first century Palestine or in twentieth century America. "Faith must be the basis of church union and not creed," but all the faith such have is in the validity of Jesus' way of life. There are a host of men who will not be thrilled at the idea of calling state superintendents "bishops" and are not interested in any official ministerial authority which is supposed to come through the "ghost" of some real apostolic succession or denominational overhead. The only authority in the new point of view comes from experience in Christlikeness. Why should anything in a practical plan of Christian union be said about sacraments? These are after all only matters of ritual and many today beside the Quakers could dispense with them as far as vitality in religion is concerned.

If the signs of the times mean anything there never will be any effort in church union that will get anywhere that is grounded in the possession of one faith and one baptism. "In 25 years virtually all the representatives at Lausanne will have passed on" and who knows but what their conception of Christianity will have gone with them? Youth wants to ask a pertinent question and that is, "Why is it that if we can present a non-sectarian Christianity to the so-called pagan world we can't do the same to the Christian world?" Especially is this question challenging if the creative elements in Christianity today are agreed that Jesus' way of living is the only vital thing.

Youth is not going to shout any paeans of joy for a program of church unity which is 75 per cent credal, ecclesiastical, and sacramental. More than 25 per cent of such a program ought to be life-like! Youth knows that Christlikeness is the only essential in Christianity and that all else is superficial. And the remarkable thing about it is that some of youth's elders who were not at Lausanne because they were not interested in what was to be discussed there have whispered in youth's ear the real basis for a practical modern plan of church union.

Benton Harbor, Mich.

HERBERT W. HANSEN.

Universalists and Birth Control

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel sure that your readers will be interested to know that in addition to the forward steps taken by the late Universalist general convention at Hartford which you have already recorded, there was one other which is perhaps even a little more forward than the others. The action is embodied in the following resolution: "That in the interests both of the home as a basic social institution, and of the sanctity of individual personality in marriage, this convention hereby instructs its board of trustees to appoint a committee of not less than seven men and women who shall in collaboration with similar committees from other churches investigate the bearing of the practice of birth control upon the institution of marriage, and the welfare of the race, and to make a report for the guidance of this convention at its next session." The resolution was heartily endorsed on the floor of the convention by Dr. Frank Durward Adams, of Detroit, elected president of the general convention, and by Dr. William VanSchaick, of Boston, editor of the Christian Leader.

Do you know of any other denomination which has appointed a similar committee?

Reading, Pa.

L. GRISWOLD WILLIAMS.

Dr. Moffatt Answers

EDITOR THE CHRISTIAN CENTURY:

SIR: How can Dr. Moffatt justify his translation of Isaiah 40:22? It seems to me the text and the known cosmography of

the Hebrews and other people of that day are decidedly against making that ancient writer say, "He sits over the round earth, so high."

Indianapolis, Ind.

L. E. MURRAY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Yes, the Hebrew cosmogony did regard the earth as a flat disc. But a disc may be round, as well as a cube! The prophet's language is commonly rendered, "He sitteth upon (or above) the circle of the earth." The only difficulty is, whether this means the vault of the horizon encircling the earth, or the earth itself as a flat disc or circle. I believe the latter is what the prophet meant. Hence, where I render, "He sits over the round earth," it refers of course to the earth conceived not as a ball or cube but as a round ring disc far below God in space, a disc covered, as the prophet goes on to say, with the skies stretched over and round it like the curtains of a tent spread on a circular spot of flat earth.

JAMES MOFFATT.

THE SUNDAY SCHOOL

Lesson for December 25. Lesson text: Luke 2:8-20.

The Creation of Good Will

IN THIS year of our Lord 1927 the best expression of his spirit may be found in an earnest attempt to bring about peace and good will in the entire world. We need a program, but we must also have changed hearts. Prohibition is a program, but it breaks down because men's hearts are wrong. Many programs for church unity have been proposed, but even Christians are not yet Christlike, and consequently we still have divisions in the family of God. The world is full of wars and preparations for wars; at heart we still believe in war, it seems.

Peace is still an angelic song, drifting in the clouds, after two thousand years of waiting. Not very real and tangible is this idea of brotherliness. There are not enough men of good will. Peace will always reign among men of good will; but how can we increase the number of such men? There are fellowships of reconciliation; there are leagues of understanding—excellent as far as they go. How can we build up such fellowships? There must be flaming prophets of peace; there must be a groundswell of conviction which will sweep over continents. Understanding, sympathy, brotherliness must come to possess men's natures. Every good organization must be employed.

Some morning the world may wake up with a fresh conception of taking Jesus seriously. Forms, ceremonies, creeds, institutions may be made secondary to the spirit of Jesus. Disciples, radiant with the life of the early centuries, may make fresh conquests of empires, winning men to actual brotherliness. Men like Gandhi and Tagore might join such a movement; the native churches of the orient might add a new creative touch of spirituality. In the west we have developed the mechanics of Christianity, the east may rediscover the Master's spirit. We of the west know organization, architecture, card-indices, programs, those of the east may know the mystical secrets of divine power and the hidden motive for brotherly-kindness.

We are too complacent; too well fed, too well housed; too luxurious. Something must stir us from our lethargy; something must fire our souls with divine passion. I see plenty of precise people, but not very many passionate church members. Jesus is too frequently pictured as a comfortable, refined gentleman, dreaming of ideal conditions. This is terribly false. He was hungry for righteousness. Our new American god of comfort is soothing us into a drowsy tolerance. Nothing matters much, so long as we are not disturbed.

Christmas itself has been commercialized; we want presents, not peace; we want stuff, not spirit. Gandhi asks us why we do not believe our sermon on the mount, and live it. What is your answer this Christmas morning?

JOHN R. EWERS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

A Church of All Nations In Toronto

The cornerstone of the first "Church of All Nations" in Canada was laid at Toronto, Nov. 6, by Rev. C. E. Manning, secretary of the board of home missions of the United Church of Canada. There were present representatives of several nationalities and many interests. Besides messages by leading ministers of the city, there were brief addresses in their own tongues by the so-called "language pastors" of the community. The new church is to endeavor to mediate the gospel to foreign-speaking citizens of Toronto with new spirit and effectiveness. The structure now going up is to be modern in its provision for worship, fellowship, study and recreation.

Minister Made Chattanooga Chaplain for Life

An unusual honor was conferred recently upon Dr. Thomas S. McCallie, pastor of the Central Presbyterian church, of Chattanooga, Tenn., on the occasion of the eighteenth anniversary of his pastorate. By formal action of the mayor of the city of Chattanooga, Dr. McCallie was commissioned as official chaplain of that city for the term of his natural life. This is perhaps the only instance in the history of American cities where such a commission has been issued.

The Facts About Ludendorff's Recent "Conversion"

The press has made much of the reported conversion of Gen. Erich von Ludendorff. While this story appealed to the imaginations of news reporters and headline writers, late advices from Germany indicate that something of an exaggeration has crept into print. The facts seem to be something as follows: General von Ludendorff, a resident of Bavaria, has been a member of the Lutheran church throughout his life. Some time since he was divorced from his first wife. This autumn he was married again to a woman said to be a Roman Catholic. The new Frau von Ludendorff is active on the lecture platform demanding a nationalized church. The general is said to have severed his connections with the Lutheran church, stating that for some years he has disagreed with the leaders of the church because the established doctrines did not permit him to hold his personal opinions regarding nationalism. Hence, he has determined to agitate for a new church which will emphasize German nationalism first and religious beliefs second.

Palestine Government Accepts Museum from Mr. Rockefeller, Jr.

Announcement has been made by the Palestine government of its acceptance of two million dollars from John D. Rockefeller, Jr., for the erection and maintenance of an archeological museum to be erected in Jerusalem. Negotiations preliminary to the making of the gift were carried on by Prof. James H. Breasted, of the oriental institute of the University of Chicago, with Lord Plumer, high commissioner for Palestine, while Dr. Breasted was in Egypt directing the work of the

oriental institute early this year. "Since the great war, the Palestine government, under a British mandate, has been courageously meeting its economic problems

with a regime of strict economy," said Prof. Breasted in a recent interview. "Yet, from an already burdened treasury it has annually appropriated £16,000 to the ad-

Special Correspondence from New York

New York, December 1.

THROUGHOUT the eastern colleges is spreading rapidly a movement popularly known as "Buchmanism." Harold Begbie's "More Twice Born Men" and the Rev. Samuel Shoemaker's "Children of the Second Birth" well

The Buchman Movement

describe scores of conversions of young people brought about by Frank Buchman, a Lutheran clergyman, and "Sam" Shoemaker, rector of Calvary Episcopal church in New York city. This method of "soul surgery," which involves confession of sin, repentance, adoption of a rule of life, and considerable plain speaking concerning the faults of one's fellows, is wholly undenominational and has attracted hundreds of enthusiastic followers from the most representative students at Princeton, Harvard, Yale, Columbia, Vassar and other leading universities. Those who see great hope in the movement point out the quite evident sincerity of the converts—almost a first century Christian zeal—and in contrast the stereotyped, lifeless, and in the main useless religion of many so-called Christian leaders. The clergy, in particular, are singled out for well deserved criticism. Many youths and maidens of considerable wealth are giving up their all and devoting their lives to the Buchman movement. The character and sincerity of the main body of these young enthusiasts is beyond reproach. Yet hundreds of others of equal sincerity who wholeheartedly desire a real Christian revival among the leaders of the younger generation, view with alarm the methods adopted by some of the Buchmanites and the unwholesome effects noted in numerous cases of conversion.

Describing a Buchman Meeting

One view of a Buchman meeting is given by J. C. Furnas (Harvard, 1926) in the December issue of "Plain Talk": "When properly encouraged by the local faithful, Dr. Buchman descends on a college community and borrows a house from some prosperous disciple (he has a great many prosperous disciples). The wandering lambs who seem ripe for a spiritual shearing are sought out quietly, invited still more quietly—sometimes by fraud—and the merry party assembles, ready to be swept and garnished if the Lord so permits. . . . Buchman has been harping all evening on what he calls 'the common or garden variety of sin.' Some neophytes have suspected which particular adolescent vice he is referring to. Others, guiltily innocent, have been puzzling. But, as soon as the lead-off man opens his lips, the murder is out. Yes, he indulged in this sin from his seventh year onward; it bore him down; it kept him away from God. Then he went to a house-party

and 'Frank' helped him. He goes into all the circumstances of his indulgence. The neophytes, their heads as thick as the air about them, are slightly embarrassed; but the initiate take it calmly, nodding their heads with the cadence of the penitent's words. Another disciple follows, and another; then, welcome as the flowers in the spring, a neophyte begins to talk hollowly, looking shamefacedly at his unfamiliar shoes. . . . Now that one sheep has gone over the fence, the souls flock with a rush. And, as the excitement of talking such matters in public increases, even the amateur confessions become full and zestful, if not eloquent. To the feverish atmosphere of the room is added a puerile lust for morbid details. The tension goes up and up. . . . One sees the other side of the picture in talking to the youths and maidens who have backslid, after falling into this peculiar type of salvation. They all agree that they are much worse off than before; that their heads weren't made to drink stuff that causes such a hangover. For Buchman's clever strike hooks them so far back in the jaw that the hook cannot tear loose without doing a great deal of damage. The worst of it is that, coming as they do from families with innocuous religious connections, they are not inured to such spiritual oscillations. It tears them wide open, making them at first morbidly and righteously introspective, and then, when they have slipped from well doing, tragically desperate."

The Trials of a Liberal Club

A luncheon and discussion club composed of fifty of the younger religious leaders of nine denominations was recently ejected from their meeting place—a New York club—because one of the members is Dr. Haynes, the scholarly head of the interracial department of the federal council of churches, but by birth a colored man. This "Listeners' Club" makes it a rule to admit no man, whether liberal or conservative, if he has a closed mind. They meet once a month for a meal together and a free discussion of some vital topic. The visiting speaker of the day keeps his seat while talking freely for thirty or forty minutes. Then an equal period is given over to unrestrained discussion.

A Cultural Center

St. Bartholomew's new community house, a new type of cultural center, was dedicated on Nov. 29. This most costly parish house in the country is the result of Dr. Robert Norwood's dream and the realization of \$1,600,000 from the sale of the old St. Bartholomew's property on 42nd street. The five-story building will

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ministration of the antiquities department. Palestine has never possessed a museum building and the funds required for an adequate building to house the collections have heretofore exceeded the government's available means. The present gift is further acknowledgment of America's appreciation of this problem." The Palestine government has agreed to contribute

NEW YORK CORRESPONDENCE

(Continued from previous page)

be operated as a club and will be for members only with a fee of one dollar per month. A large auditorium with stage is provided, a library, a card room, a kindergarten, and a grill room. The rector says: "The old parish house idea was concerned in its care principally with the down-and-out, an endeavor of encouragement and amusement in useful but not always aimful ventures to varied groups with an indifferent response. We are concerned in this great city with the down-and-up, the splendid young men and women here living on slender salaries and having a hard time to make ends meet. Most of them are eager, enthusiastic and readily responsive to a definite appeal. They have a college background; they are highly intelligent and fine and love good things, but they are forced by their economic situation to a limited life. They are cut off from many things which otherwise they would enjoy. They make a definite contribution to the community and a definite response to something different from the ordinary popular appeal. You see this makes the work before us intensive rather than extensive. I hope to make the community house a home for people of mental and esthetic perception where they may express their social impulses in an environment of kindred selves. The club rooms care for that. For their physical selves there is the gymnasium and swimming pool in which a wholesome exercise is provided which they couldn't get otherwise in such a setting except at prohibitive fees. We give them a de luxe club for a very small sum per annum." It is hoped that this new idea in parish houses will serve as a clearing house and a laboratory for the unfolding of the creative efforts of young New Yorkers.

Cigarettes for Women

Quite as many women as men are now seen smoking in New York's public places. Nowadays there are few restaurants, hotel lobbies, football bleachers, bathing beaches, or social functions where feminine smoking is not indulged in by a large proportion of the women present. Some of the suburban trains provide accommodations for the female smokers. It is not an uncommon sight to see girls with cigarettes between their fingers, sitting in railroad stations, walking the streets at night, and driving open cars through the streets. Tobacco advertisers, who, until now, dared not show a woman smoking, a year ago brought girls into the advertising pictures, and now have no hesitation in showing them smoking. One of the results is that statistics now show that there are 500,000 tobacco stores in the United States and only 2,500 shops that sell books.

ERNEST W. MANDEVILLE

as the site for the new museum a suitable plot of land. It is situated immediately north of the northeast corner of the wall of Jerusalem in a position commanding a view of the Mount of Olives eastward and the Temple mount on the south.

Universal Peace Conference Planned for 1930

Dr. Henry A. Atkinson, secretary of the church peace union, has received from Mr. Gandhi a promise to cooperate in the universal religious peace conference which is being planned for the year 1930. This month Dr. Atkinson is in India making arrangements for Asiatic

delegations at the conference, whose purpose is to bring together adherents of the world's living religions to discuss questions relating to international justice and good will, and to compare the ideals of human brotherhood and world peace as inculcated by the various religions. The conference will meet in the spring or summer three years hence (at Geneva, Brussels, Berlin, Constantinople, Vienna, Cairo or Washington) for sixteen days.

Student Volunteers to Meet in Detroit

The tenth quadrennial convention of the Student Volunteer movement will meet in the Masonic Temple auditorium,

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Detroit, Dec. 28-Jan. 1. More than 3000 student delegates are expected, representing nearly all the colleges in the United States and Canada; several hundred students from other lands will be in attendance, together with missionaries, mission

board secretaries, editors of the religious press, and others. The grand total will be 5000, it is expected. Not only will there be missionary speakers in the convention, but Christian nationals of other lands are being invited to present the

Special Correspondence from Chicago

Chicago, December 5.

ALIVELY DISCUSSION has been in progress in the newspapers during the past few weeks concerning the attitude of the University of Wisconsin to its R. O. T. C. It began with public lamentation by the officer in charge over the, and the R. O. T. C. to him, appalling decrease in enrollment for the military courses since 1925 when the legislature made drill optional. Each year sees fewer of the soldiery on the campus. The Daily Cardinal, the university newspaper, has been advocating the abolition of the R. O. T. C., but that hardly seems to represent the attitude of the student body as indicated by a referendum which that paper conducted. The attitude is similar, rather, to that of a great many church people toward prayer meeting; they do not wish it discontinued, but they do not propose to attend. Naturally, the sabre-rattling newspapers are indignant and alarmed. What will happen to our threatened country if the University of Wisconsin students won't prepare to defend it? "Pacifists," "sisters," and a few other epithets calculated to make the red-blooded boil over have been hurled. But President Glenn Frank took advantage of the opportune moment to say a few sensible things about militarism and pacifism at a student convocation. "War," he said, "is not the product of mere war madness alone, or of military propaganda alone, for the roots of war go deep into a thousand political, social and economic soils; peace is not the product of mere peace hunger or pacifist propaganda, for the roots of peace go deep into a thousand political, social and economic soils." He suggested that if his hearers gave nationalism the regard of the scientific mind they would contribute to its humanizing and would not be distracted by a "purbblind and swashbuckling press." Nationalism, as such, was neither moral nor immoral but was a concept which might be used for purposes good or ill, according to the will of the user. Naturally the "purbblind and swashbuckling press" winced; but they seem hard put to it to find an effective answer.

Religion at a Great University
Unusual significance attaches to the effort which is now being made to develop a constructive program for the religious life of the University of Chicago. It is generally known that several months ago compulsory chapel was abolished. This, however, was only the negative side of a very positive program. Just what that program will be no one knows; it still has to be worked out. But a Board of University Social Service and Religion has been appointed by the president from the

faculties and student body and the formulation of the program has been entrusted to them. It is hoped that the development of the program will keep pace with the construction of the new university chapel and will be, as far as possible, completed at the dedication of that great edifice. In its first official statement the board says that "it does not plan to maintain any single dogmatic formulation of religion, to establish a university church, or to organize the religious life upon exclusively ecclesiastical models. It will seek to cooperate, as far as practicable, with the churches of the neighborhood, but it conceives its function to be the discovery and expression of the religious life of the university itself." As part of the program the board plans to correlate the various religious agencies now working on the campus and to promote social service by members of the university. In the meantime, the divinity school daily services in Joseph Bond chapel have been broadened so as to become religious services for the entire university; the Sunday morning services are being conducted in Mandel hall; and a Wednesday evening religious service in Joseph Bond chapel, addressed by various members of the university, has been begun. The last named service has filled the chapel to capacity almost every evening and impresses the writer as the most authentic expression of the real religious life of a university with which he has ever come in contact.

* * *

And So Forth

Chicago citizens seem to be awakening to a realization of the grip which organized crime, allied with politics, has upon their civic life. The matter has been considered in many gatherings lately, notably a great gathering in Orchestra hall, Nov. 28, addressed by Judge Edgar A. Jonas and State Representative Howard P. Castle. . . . Kirby Page brought a great message to the monthly union ministers' meeting of Chicago on Nov. 28. His topic was "Building Tomorrow's World." He drove home to the minds of his hearers the present need for a deepened "conviction of sin," not merely of personal and private sins, but of the syndicated sins of great groups, of corporations, communities, states, as the first step toward the building of a better social order. . . . Armistice day received notable commemoration throughout the middle west. The Chicago mass meeting was held in the Chicago Temple and was presided over by Prof. Herbert L. Willett. Father McNamee pronounced the invocation, and addresses were delivered by Mr. S. J. Duncan-Clark and Rabbi Louis L. Mann. Armistice week was made the occasion for a study of the outlawry of war by many churches. . . . Manuel Quezon, president of the Philippine senate, has been speaking

(Continued on next page)

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Christian movement as it functions in their native lands. Dr. Francis Wei, president of Boone university in Wuchang, China, agreed to come from England,

CHICAGO CORRESPONDENCE

(Continued from previous page)

ing in this part of the country. The Filipinos, Mr. Quezon says, do not care to be subjects of the United States, and the latter could not desire to have subjects if its people were really attached to constitutional doctrines which they profess to revere. The president of the Philippine senate would get a more sympathetic hearing in this country if he were president of the Indian national congress and speaking about the relations existing between his country and Great Britain. . . . The case of Fred Palm of Lansing, Mich., who is under sentence of life imprisonment for the crime of having a pint of gin in his home deserves consideration. Mr. Palm does not seem to have been an eminently respectable citizen; but it may be questioned if a law which works out this way is calculated to advance the cause of prohibition. . . . The Chicago Baptist ministers' conference has been discussing modernism and fundamentalism, not with a view to discovering how they might ex-communicate each other, but with a view to understanding. The experiment has proved so profitable that they are now planning to discuss in a like irenic spirit what is perhaps the most controversial issue in the denomination, namely, open and closed membership.

CHARLES T. HOLMAN.

where he has been studying in the University of London.

A Board of Public Morals For Illinois

A meeting was held in Chicago in November to consider the organization of an Illinois Methodist board of public morals, representatives of the Rock River, Central Illinois, Central Swedish, Norwegian-Danish and Northwest German conferences being present. A findings committee was appointed to report some time this month, after which a permanent organization will be called. It is proposed that the board of morals be affiliated with the board of temperance, prohibition and public morals of the Methodist church.

Lutheran Seminary Receives Largest Gift

Mrs. Martha C. Henson, of Knoxville, Tenn., who died recently, provided in her will a sum of \$25,000 for the Lutheran Southern theological seminary at Columbia, S. C. The bequest, which is the largest single gift the institution has ever received, is designated as a part of the new \$300,000 fund for buildings and endowment of that institution.

Commemorating Baptist Worthies in Glass

When the Episcopal cathedral of St. John the Divine in New York announced the list of religious leaders who would be commemorated there in stone considerable ribald comment arose in the church press over some of the inclusions. The Church Monthly issued by the Park Avenue Baptist church, of which Dr.

Harry Emerson Fosdick is pastor, now reproduces the six memorial windows to the "trail blazers in religion" included in that church. The six chosen are John Bunyan, John Milton, William Carey, Adoniram Judson, Roger Williams and Francis Wayland. Will the list be any more acceptable than was that of Bishop Manning?

New York Art Exhibition Will Feature Work of Negroes

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eral council, a general exhibition of the creative work of Negroes of America in the fine arts will be held at International house, New York city, January 6-15. "The threefold aim of the exhibition," said Dr. George E. Haynes of the commission, "is to bring about a wider interest in Negro art as a contributing influence to American culture; to stimulate Negro artists to strive for achievement in the fine arts according to the highest standards; and to encourage the general public in the purchase of productions of Negro artists, thereby helping to put them on a better economic foundation." A similar exhibition has recently been made of Negro art in the Art institute of Chicago.

Race Prejudice Passing in Education in South Africa

The effort for understanding across racial lines which has been so conspicuous recently among American students is becoming evident in South Africa, also, according to a letter just received from Professor Jabavu, of the South African Native college at Fort Hare. He reports that a party of 20 white students recently spent five days visiting the native colleges at Fort Hare and Lovedale, observing their work and entering into conference with the students. Most of the visiting students were from the University of Stellenbosch, which heretofore has been considered a stronghold of conservatism.

Civilization Always Facing Crisis, Says Dr. Jacks

In a new book, "Constructive Statesmanship," Dr. L. P. Jacks asserts that civilization has always faced a crisis and will always do so. In which respect, he says, it resembles religion. "Civilization, like religion, maintains its values only so long as the valor of mankind responds to the growing tensions of an evolving world; for there is a connection, deeper than etymology, between the values that are in the universe and the valor that is in the soul. By no conceivable 'measures,' remedial or otherwise, can civilized society attain a position where it can 'dig

itself in' under conditions of perfect safety. 'Dug in' under any conditions whatsoever, the fibre of the race would inevitably decay, and the pleasanter stagnation was, the more swiftly would time turn it to putrefaction."

Lincoln University Claims Pioneer Honor

In a recent issue of *The Christian Century* an editorial paragraph referred to Fisk university as "the pioneer institution for the higher education of Negroes." Rev. W. P. White, financial secretary of Lincoln university, Philadelphia, writes that that honor should go to Lincoln, which was incorporated by the legislature of Pennsylvania in 1854. The school was known for 9 years as Ashman institute, the name being changed in 1866 to Lincoln university. Over 2,000 persons have been graduated from this school. Recently the general board of education of the Presbyterian church has offered the school \$250,000 on condition that a like sum be raised by its friends. Dr. White has been connected with Lincoln for 35 years.

Dr. Potter Will Write "The Story of Religion"

The publishers of Dr. Durant's "The Story of Philosophy" announce that Dr. Charles Francis Potter of New York, has been chosen to write a companion volume to this remarkable book, to be entitled "The Story of Religion." Dr. Potter has just been called to the permanent pastorate of the Church of the Divine Paternity of New York. This is the pulpit occupied by Dr. Joseph Fort Newton before he entered the Episcopal church.

President Hibben Hits Modern Writers

Preaching before the historical and patriotic societies of New York city at the Cathedral of St. John the Divine on Thanksgiving day, President John Grier Hibben condemned "a group of present day writers who are proclaiming a new declaration of independence, a freedom from the bondage of all moral considera-

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The as at church gospel woman Christian legislati upon c "save M ternatio tance c outlawi and ev mainte free sp pulpit And th unanim

tions." "Their attack is insidious," he explains, "because it is clever and appeals strongly to the natural inclination toward irresponsibility. They insist upon an expurgated vocabulary and would eliminate

from our thought and usage such words as conscience, duty, responsibility, obligation and those simple words whose significance underlies all character and conduct, right and wrong. Our republic has been

Special Correspondence from New England

Boston, November 30.

THE 25TH ANNIVERSARY of the Massachusetts federation of churches, held in Lynn, Nov. 21, was a New England, as well as a state affair, and had a national significance. One hundred official delegates, of six-

November 21—A Red-teen denomi-
Letter Day nations, Advent and Unitarian, Friend

and Greek Orthodox, came from all parts of the state, from New Bedford to Pittsfield. The Lynn interchurch union had worked up great local interest. The largest denominational ministers' meeting in Boston adjourned to participate. Representatives of the interdenominational commissions of Maine and New Hampshire and the Connecticut federation of churches brought greetings. Dr. S. Parkes Cadman spoke for the federal council and surpassed himself in eloquence before an audience of 1,200, and an overflow. The commonwealth itself was fitly represented by Lieut. Gov. Frank C. Allen, who presided in the evening. The gathering has significance in three respects.

Movement for Unity a Natural Growth

First, it was a demonstration of the fact that the movement for unity by cooperation is a natural growth. The Massachusetts federation is the oldest state organization, save the Maine interdenominational commission, from whose pioneer work in comity it drew inspiration. It antedates the federal council by three years. In 1902, thirteen men of four denominations met hardly knowing how to organize, much less what to do. In 1927, in the presence of nearly 2,000 individuals attending at different sessions, a definite three-year program of readjustments, evangelism, legislation, and industrial and international progress, was approved by a harmonious body representing all types of theology and ecclesiastical theory. From an expenditure of \$552 in 1906, the budget has grown to \$20,000.

Social Applications Of Gospel

The second significant fact is that here, as at Stockholm, the program of the churches includes the "application of the gospel to all realms of human life." The woman's committee urged the study of the Christian principles of sex-relations and legislation. The industrial committee called upon capital and labor to get together to "save Massachusetts industries." The international committee advocated acceptance of Briand's proposal for a treaty outlawing war between the United States and every like-minded nation, and the maintenance of the constitutional right of free speech and the prophetic duty of the pulpit to demand social righteousness. And the delegates, informed in advance, unanimously adopted these resolutions.

A Cross-Section of Thought

A third significant thing was the novel device to ascertain the real opinions of the delegates. A ballot on five questions had been sent to all in advance. These were: Bishop Gore's thesis, recently reported in *The Christian Century*, that the changes required in human society are so fundamental that they amount to a peaceful revolution; jury service for women; the abolition of the death penalty; the entrance of the United States into the world court, and its entrance into the league of nations. The results of this straw vote were as follows:

	Ap- prove	Op- pose	Un- decided
A peaceful revolution.41	6	27	
Women jurors48	13	14	
Abolition of death penalty48	21	13	
Entrance into court...67	1	5	
Into league58	6	13	

This is an indication that, on international issues, progressive sentiment in the east differs from that in the middle west. On Nov. 29, Senator Nye, of North Dakota, addressed a liberal group in Boston. All his utterances on the wrongs of the farmers and the dangers from concentrated money-power were warmly applauded; his statement that he and most of the progressive senators had voted against the world court was received in disappointed silence. Internationalism is a New England tradition.

Connecticut Federation Also in Session

On the same day, Nov. 21, the Connecticut federation held its annual meeting in Storrs, and dedicated the community and college church and house, for which it has raised \$300,000. Baptist, Congregational, Episcopalian, Lutheran, Methodist, Presbyterian, and Universalist churches actively assisted. In a city of 25,000, a Roman Catholic wrote a larger check than all the protestants together. In one of the largest cities, a third of the contributors were Jews. All these religious bodies will share in the privileges. Formal congratulations were extended by eight denominations, including the Jews. Dr. D. H. Dorchester, the federation's retiring president, preached a sermon: "Our Father's House." About 600 were in attendance. This is the most magnificent recognition of the importance of country life by any federation of churches. Storrs is the seat of the state agricultural college. Executive Secretary Morris E. Alling hastened at once to take Connecticut's greetings to Massachusetts that evening at Lynn. There he conferred with its rural secretary, Kenneth C. MacArthur. Interstate cooperation may mean big things for the country church.

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founded upon the idea of liberty, but it is the liberty of self-governed men. It is not the liberty which degenerates into license, which produces slavery for the individual, and therefore the annihilation of liberty itself." Dr. Hibben emphasized "the saving power of a righteous minority."

Few Unitarians at Harvard

A contemporary remarks that some people still cherish the fiction that Harvard is still a Unitarian college, and submits the following figures, indicating the present make-up, religiously, of the new freshman class of 976; Episcopal, 260; Congregationalist, 179; Catholic, 126; Jews, 100; Unitarian, 80; Presbyterian, 45; Baptist, 25; Methodist, 24; scattering, 30. About 150 of the students made no return, when the canvass was made.

This Is Real News

Members of the First Unitarian society of Newton, Mass., recently presented their sexton, George W. Weeks, the sum of \$1,000 in recognition of his 30 years' service.

This Also Is News

A member of the First Unitarian parish in Hingham, Mass., has given a fund to be used in building up a minister's library, thus insuring a constant influx of new books for the use of the minister of the church. The gift includes a set of sectional bookcases which will be added to as the number of volumes increases.

A Lutheran Religious Monthly for Russia

Lutheran authorities report that "Our Church," a monthly paper for the Evangelical Lutheran congregations in Russia, made its bow to the Lutheran public in that land in September. The publication is put out in Moscow under the direction of Bishop Theophilus Meyer.

Lutheran Women of Ohio In Charity Work

The Ohio women's missionary society of the United Lutheran church in America voted at a recent convention to raise a fund of \$4,000 to endow beds and hospitals in Africa and India mission fields in memory of missionaries of the state of Ohio who have given their lives in service.

Oklahoma Unitarian Leader Goes to California

Rev. Thomas P. Byrnes, who eight years ago took charge of a small Unitarian mission in Oklahoma city and has seen this develop into a great church which is about to erect a \$100,000 church plant, has resigned this pastorate, having been called to minister to First Unitarian church, Long Beach, Cal.

Father Duffy of New York Gives Great Feast

Rev. Francis P. Duffy, wartime chaplain of the 69th regiment and irremovable rector of the Church of the Holy Cross, New York, was host on Nov. 27 to a great company, at a hotel dinner. It was made up of the men and the families of the men who joined to raise a \$250,000 endowment for Father Duffy's church

upon the occasion of its diamond jubilee, celebrated this year. Of this amount, \$100,000 has been given by sixteen men, and the additional \$150,000 is now being sought. Protestants and Jews, as well as Catholics and prominent representatives of the principal fields of business and of the professions, were present. Among the speakers were Cardinal Hayes, Nicholas Murray Butler, president of Columbia university, and Secretary of War Dwight F. Davis.

Philadelphia Suburb Dedicates Religious Education Building

Jenkintown Methodist church, "The Neighborly church" in one of Philadelphia's beautiful suburbs, climaxed its 60th anniversary with the dedication of its enlarged building for church school and recreational purposes costing \$35,000. Bishop Joseph F. Berry preached the dedication sermon. Rev. Charles D. Brodhead leads this church.

Pennsylvania Church Hears America's Greatest Preachers

Dr. Charles W. Gilkey of Hyde Park Baptist church, Chicago, delivered a sermon before the Men's league of First Reformed church, Huntington, Pa., where Rev. H. D. McKeehan ministers, on Dec. 6. Rev. M. W. Krumbine spoke on Dec. 13. These men appeared in a series featuring America's greatest preachers of all denominations.

Dean Inge On God

In the third of his series of Norman Lockyear lectures being delivered weekly at Goldsmith's hall, London, Dean Inge had something interesting to say as to science and a belief in a personal God. "Science gives no clear answer," he declared, "as to whether we should believe in a personal God or not, but it has a very clear conviction that if there is a per-

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sonal God, he is not at all like what many religious believers have supposed him to be. If there is a God, he is certainly not like a capricious oriental sultan, from whom favors may be obtained by making friends with his courtiers. He is not a magnified schoolmaster, distributing marks and prizes and punishments. And he is certainly not the head of the clerical profession. Sir John Seeley, in his 'Natural Religion,' said that the man of science worships a nobler God than the average churchgoer and I think he was right. It is quite as important that we should have worthy thoughts about the Creator of the universe as that we should feel sure of his existence."

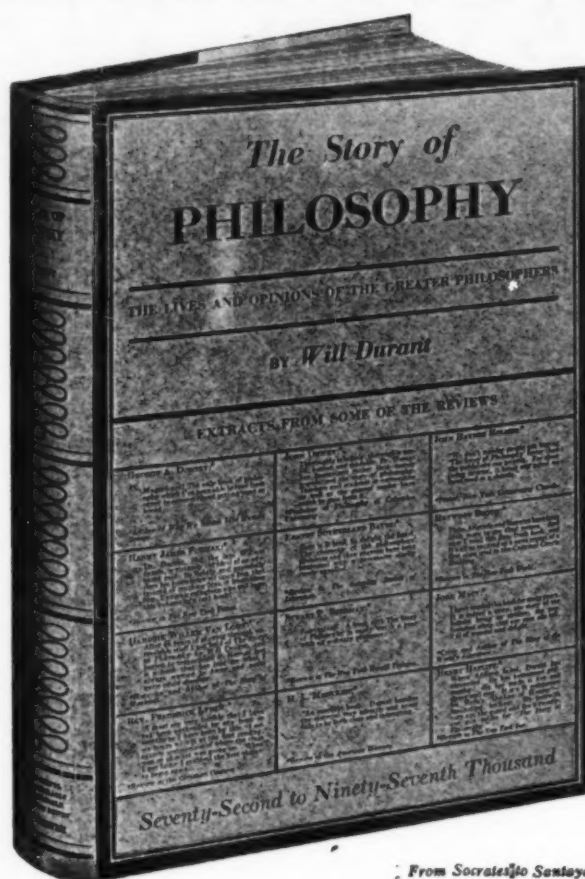
Rabbi Wise Attacks Film 'The King of Kings'

"The blood of Jews will be upon the heads of the producers of 'The King of Kings' if they attempt to show the picture in eastern or central Europe," declared Rabbi Stephen S. Wise in a recent sermon. "This Oberammergau of Hollywood," he said, "is a vicious, defiling and wanton attempt to revive the myth of the Christ-killing Jew. I am not concerned so much with the effects of the picture in America—although if the producers of the film were really in earnest in alleging that the purpose of the presentation was to increase good-will between Jew and Christian, they would not allow the picture to be shown in any theater—but I am gravely and fearfully apprehensive of the results which will follow if the 'King of Kings' is presented in Galicia or Poland or Hungary or Rumania or Austria. In America there is too much common sense and decency to permit any demonstration of hatred against the Jew, but among the illiterate masses of eastern Europe, hatred and bloodshed will follow. I make a solemn demand that the producers of the 'King of Kings' keep that picture out of Europe."

BOOKS RECEIVED

- In the Hills of Galilee, by Louis Tucker. Bobbs Merrill, \$2.00.
Report of Anglo-Catholic Congress, 1927. Morehouse, \$2.00.
The Quince Bush. By Marian Bower. Bobbs Merrill, \$2.50.
Symbolism, Its Meaning and Effect, by Alfred North Whitehead. Macmillan, \$1.50.
Memories Grave and Gay, by William Fairbairn La Trobe-Bateman. Lorgmans, \$1.80.
An Essay on Conversation, by Henry W. Taft. Macmillan, \$1.50.
Toward the Light, by Mary Fels. George Dobsevage, \$2.50.
Prohibition in Outline, by F. Ernest Johnson and Henry S. Warner. Methodist Book Concern, \$75.
Cairo to Cape, by Stella Court Treat. Little, Brown, \$5.00.
Christianity and the French Revolution, by A. Aulard. Little, Brown, \$3.00.
The Kingdom of Books, by William Dana Orcutt. Little Brown, \$5.00.
Village Life Under the Soviets, by Karl Borders. Religion Under the Soviets, by J. F. Hecker. Economic Organization of the Soviet Union, by Scott Nearing and Jack Hardy. How the Soviets Work, by H. N. Brailsford. Soviet Russia and Her Neighbors, by R. Page Arnot. Vanguard Press, each 50 cents.
Wisdom in Small Doses, by John Andrew Holmes. University Pub. Co., New York.
The Point of View: An Anthology of Religion and Philosophy selected from the works of Paul Carus, edited by Catherine Cook. Open Court, \$2.50.
Cultural Evolution, by Charles A. Elwood. Century, \$2.50.
What's the Matter with China, by Elmer T. Clark. Board of Missions, M. E. Church, South, \$25.

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